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SALVATION THROUGH SELF-DISCIPLINE

Niyamsara of Kundakunda

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Dedicated to the memory of

Seth Nem Chand ji Jain Johri
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Preface

> Mahavira proclaimed in India the message of salvation, that religion is a reality and not a mere social convention. Salvation comes from taking refuge in the true religion and not from observing external ceremonies. Wondrous to relate, this teaching overcame the barriers of the race's abiding instinct and conquered the whole country
>
> -- Rabindranath Tagore

This work is named *Niyamsara* because it deals with *sara* (the essence, true or right) of *niyam* (rule or law), i.e the true, essential and indispensable rules of self-discipline for attaining the highest objective of human endeavour, i.e salvation. This is an outstanding work of great significance. In this work, "*niyam*" is defined as the path of liberation comprising of enlightened world-view (*samyak-darshan*), enlightened knowledge (*samyak-jnana*) and enlightened conduct (*samyak-charitra*), which necessarily (*niyamena*) leads to peace, happiness, social well-being and salvation (NS, 4). Acharya Kundakunda, the author of this work, explains that these three jewels are aspects of consciousness and emphasizes that the state of supreme or pure self can be attained by following a regime of self-control, righteousness, detachment, self-reliance and self-discipline, involving self-introspection, self-analysis, self-criticism, etc. The constant and sincere

practice of these methods of self-discipline enables us to realize the true nature (*svabhava*) of the self by ridding it of its impurities, both external and internal distortions (*vibhava*) of attachment, aversion and passions, etc

While in general, three of Kundakunda's works, viz *Panchastikaya*, *Pravachanasara* and *Samayasara* are often given much prominence, *Niyamsara* is, nonetheless, a unique spiritual treatise and a very significant work. The commentator of *Niyamasara* has characterised this work as "*bhagvata shastra*" (a treatise dealing with supreme soul, i e the innate nature of pure self, representing "*shabda brahma*" (*paramatman* or supreme soul in words), which leads to supreme happiness ("*pramananada pradani*"), eternal happiness ("*shashvat-sukh*") and liberation (*moksha*) (commentary on NS, 187) and to the status of "*param-Brahma*" (supreme soul or *paramatman*) (verse 301 by commentator)

Niyamsara deals with the path of liberation, which is the means of attaining Godhood or salvation (*param-nirvana*) (NS, 4) It is composed by Kundakunda on the basis of the teachings of *Jina* (conquerors of internal defects, weaknesses and limitations) for the use of his own contemplation (*nij-bhavana nimitta*), with a view to remove all inconsistencies, misunderstandings and shortcomings that may be apparent [in earlier works] (*purva para dosha nirmukta*) (NS, 187)

Since *Niyamsara* lays great emphasis on the fact that salvation, the highest goal of human endeavour, can be attained by placing primary reliance on self-discipline, this work is entitled *Salvation Through Self-Discipline*. It defines the three ethico-spiritual viewpoints, which occupy a very significant place in Kundakunda's works, especially *Niyamsara* and *Samayasara*, in the most precise manner and in most clear terms Of the three ethico-spiritual standpoints (*nayas*), *nishchaya* and *vyavahara nayas* are the means, while *shuddha naya*, which represents the supreme state of pure, perfect self, is the end or objective to be realised. They, thus, help to clear the confusion that is often caused in the minds of people, including scholars of high repute, about these *nayas*

Niyamsara seems to have been authored by Kundakunda after he had written *Panchastikaya*, *Samayasara* and *Pravachanasara*. It merely refers, at many places, to various concepts without explaining them

presumably because they have been discussed and dealt with in his earlier works. It contains a summation of Kundakunda's teachings in brief and clarifies several issues. A careful study of *Niyamsara* reveals that it contains several original and novel ideas and a number of significant concepts, which makes it a unique treatise The significant points mentioned in this work are as follows:

1 *Niyamsara* contains, for the first time, clear-cut and unambiguous definitions of *vyavahara*, *nishchaya* and *shuddha nayas* (NS, 18 and 49), and helps to remove all confusion in regard to these ethico-spiritual *nayas* (standpoints). A significant reason for the confusion and an improper understanding these *nayas* is that scholars seem to rely more on Kundakunda's commentators than on Kundakunda's own words and his works in their totality, including *Niyamsara*, which is usually ignored

The application of the ethico-spiritual *nayas* to the description and understanding of the structure and functional mechanism of the self is one of Kundakunda's outstanding contributions In this respect, he was, indeed, treading a new path on which he remained virtually a lone traveller though some other philosophers, such as Yogindu, Amrtachandra and Nemichandra, etc subsequently upheld these *nayas* These *nayas*, in fact, add a new dimension to the Jain doctrine of *anekant* and provide useful insights about the outer and the inner world

2 *Niyamsara* removes all confusion in regard to the relationship between *dravyarthika* and *paryayarthika nayas* (standpoints), concerning objective reality of the universe, and the ethico-spiritual *nayas*, viz. *nishchaya*, *vyavahara* and *shuddha nayas* concerning the subjective reality of *jiva* (self) (NS, 19)

3 *Niyamsara* removes all doubts as to what constitutes, in Kundakunda's view, *vyavahara charitra*. According to him, it consists of *vrata* (five vows), *samiti* (five carefulness) and *gupti*, (i.e three restraints of mind, speech and body) (NS, 56-70) All these three major components of moral code of conduct are based on *samyam* (self-restraint or self-control) of one's external behaviour in relation to others, and are rooted in wholesome psychic dispositions. If a person's conduct does not consist of moral rules of *vrata*, *samiti* and *gupti*, he

cannot be considered a truly *dharmik* (religious) person. Lack of self-restraint is, indeed, the biggest problem of present-day world.

Kundakunda's concept of *vyavahara charitra* has almost all the main characteristics of *dharma* (piety, righteousness or good moral conduct), namely *ahimsa* (non-violence), *samyam* (self-restraint) and even *tapas* (austerity, see point 5 below) It ensures the good of others, social harmony and social well-being, and along with *nishchaya charitra* facilitates peace and happiness of the individual.

4 *Niyamsara* also discusses in detail the various components of *nishchaya charitra* and removes all confusion and ambiguity in regard to *pratikraman* (repentance), etc methods of self-discipline being desirable methods of self-purification. It makes it clear that from *nishchaya naya*, the self is the *karta* (doer) and *bhokta* (experiencer) of attachment, aversion, passions, etc It lays stress on cleansing the internal impurities and distortions (*vibhava*) of the self through various methods of self-discipline Kundakunda's emphasis on disciplinary methods of self-reliance for the purification of impurities or negativities in the self rejects the credulous belief that things can be set right by others, including the grace of God Discipline, in order to be lasting, has to be self-discipline This applies to both *vyavahara* and *nishchaya charitra*.

5 *Niyamsara* asserts that *charitra* (conduct) of *vyavahara naya* is *tapascharan* (practice of austerity) from *vyavahara* point of view, while *charitra* of *nishchaya naya* is *tapascharan* (practice of austerity) from *nishchaya* point of view (NS, 55) This characterization of both kinds of *charitra* as *tapa* is a unique feature of *Niyamsara*, not found in other Jain texts It endows each of them with the capability of effecting *samvara* (stopping the influx of *karma*) as well as *nirjara* (dissociation or destruction of *karma*), as Acharya Pujyapada's commentary *Sarvarthasiddhi* on *Tattvartha Sutra* IX. 3 makes it quite clear, thereby making them the authentic means of liberation.

While the traditional concept of *bahya tapas* (six external austerities), described in the texts dealing with the conduct of householders and ascetics, consists of restraints in eating, including fasting, and bodily discomforts, Kundakunda's *tapascharan* from *vyavahara naya*, as described in *Niyamsara*, is based on psychological and pragmatic considerations It not only prevents defilement of the soul coming from outside but also emphasizes certain degree of control of

passions, besides ensuring social harmony and the well-being of others Kundakunda's *pratikraman*, etc, *tapascharan* from *nishchaya naya* also differs from the enumeration of six internal (*antaranga* or *abhyantara*) austerities in other Jain texts

Kundakunda's self-disciplinary methods of *pratikraman*, etc., described in detail in *Niyamsara*, are well-tried psychological techniques of self-reformation and most directly related to the internal purification of the soul. Only when one indulges in self-introspection and self-analysis and realizes one's faults and weaknesses, can one remove those defects, shortcomings and the accumulated evils of the past, there is no other way However, this has to be an on-going process if one really wants to change himself, rather than the so-called New Year resolutions, which are meant to be broken Surveys have shown that 3 out of 10 of these brave New Year warriors will drop out within two weeks Less than half will falter along for barely half a year Not even one per cent may endure till the end of the year

6 *Niyamsara* clarifies that *vyavahara charitra* and *nishchaya charitra* together constitute *samyak charitra* (enlightened conduct). Kundakunda was well aware that while there are internal reasons, such as attachment, aversion, passions, etc , in the commission of any sinful or unwholesome activity, there are also external circumstances or environmental factors that act as auxiliary or subsidiary cause (*nimitta*) thereof Hence, Kundakunda lays emphasis on taking into account both external and internal factors and purifying one's inner as well as outer aspects of life

7 *Niyamsara* not only distinguishes *vyavahara charitra* and *nishchaya charitra* with their constituent elements, in clear cut and specific terms, but also describes enlightened vision and enlightened knowledge from both *vyavahara* and *nishchaya nayas* (points of view)

8 *Niyamsara*, contains a unique definition (not found elsewhere) of "*niyam*", which is identified with the three jewels of enlightened vision, enlightened knowledge and enlightened conduct (NS, 3) When practised from both *vyavahara* and *nishchaya* points of view, they necessarily (*niyamena*) lead to the attainment of the state of pure self or supreme soul (*paramatma*), Godhood, divinity, salvation, or self-realization. Since all living beings have the same intrinsic nature as liberated souls, from *shuddha* point of view, (NS, 49), they have the

potential of becoming *siddha* (liberated soul).

9 Kundkunda made actual application of the doctrine of *parinama* (evolution, change or transformation) to the cases of *jiva* (soul) as well as *pudgala* (matter)

10 *Niyamsara* distinguishes *svabhava* (intrinsic nature) and *vibhava*, i.e distortion, deviation or modification, in regard to both external physical form (human, sub-human, etc) and internal psychic disposition (feeling, emotions, etc) of one's psyche(NS, 15).

11 *Niyamsara* points out that the primary objective of *jiva* (self) is to get rid of *vibhava* or *para-bhava* (psychic disposition other than the intrinsic nature of the self, i.e distorted, non-natural *bhava*), arising out of its association or entanglement with *karma-upadhi* in order to attain salvation.

12 *Niyamsara* contains the significant criteria of *sva para apeksha* (NS, 14), which is explained in detail in the Introduction. In brief, it may be said that in case any kind of modification in a substance involves the association and conditioning of other (*para*) substance in any capacity whatever, then it is said to have *para-apeksha* or *vibhava paryaya* (non-natural modification)

13 Each of the two kinds of *upayoga* (psychic or conscious attentiveness), viz knowledge (*jnana*) and intuitive awareness (*darshan*), are divided into *svabhava* and *vibhava* kinds (NS, 10-14) The intrinsic nature (*svabhava*) of one's soul is said to be *upadeya* (acceptable), while its distorted mdifications (*vibhava*) are considered *heya* (rejectable) (NS, 38)

14 *Niyamsara* explains the concept of three kinds of self (1) *bahiratma* (Exterior Self) He is one who holds deluded view by identifying himself with the body and indulges in worldly gossips, sensual enjoyments, bragging, etc; (2) *antaratma* (Interior Self) He is one who is devoid of these and practises self-control and repentance, etc self-discipline (NS, 149-151), and (3) *paramatma* (supreme soul). He is one who is free from all defects and impurities (NS, 6-7) It is also stated that one who observes *avashyakas* (self-discipline and is self-reliant) is *antaratma*; one who does not observe them and depends or relies on others, is *bahiratma* (NS, 149). Also one who is absorbed in virtuous and pure concentrations is *antaratma* and one who is devoid of them is *bahiratma* (NS, 151)

15 *Niyamsara* is said to be written by Kundakunda on the basis of the authoritative pronouncements of *kevalis* (omniscient supreme souls, who have experiential knowledge) and *shruta-Kevalis* (those worthy souls who have immaculate knowledge of all the scriptures) (NS, 1) However, it should not be forgotten that Kundakunda has categorically stated in *Samayasara* (*gatha* 1 and 5) that whatever he is describing about the nature of the reality of things, based on the teachings of *shruta-kevalis* and his own experience, the readers should not suspend their own judgement and should accept it if it satisfies the condition of valid knowledge (*praman*)

16 In *Niyamsara*, the six substances, *pudgala* (matter), *jiva* (living being), *dharma*, *adharma*, time and space, are said to be *tattvarthas* (NS, 9), i.e the fundamental principles or categories of life, the true (*yatharth* or as it is) ascertainment of whose nature is considered necessary for enlightened vision and for leading a happy and peaceful life In most other Jain texts, including *Tattvartha Sutra*, the *tattvas* (fundamental principles or categories) of life are declared to be seven, viz. *jiva* (living being), *ajiva* (non-living), *asrava* (influx of material *karman* particles or impurities in the self), *bandha* (*karmic* bondage), *samvara* (stopping of the influx of fresh *karmas*), *nirjara* (dissociation of the already accumulated *karmas*) and *moksha* (salvation or liberation)

17 Enlightened knowledge, which is said to be free from doubt, delusion and vacillation (NS, 51), enables us to distinguish which *tattvas* are *heya* (to be renounced) and which ones are *upadeya* (to be adopted and realized) (NS, 52)

18 Proceeding from the perspective of his ethico-spiritual viewpoints, Kundakunda has stated that the supreme soul perceives and knows all, i.e *sarvagna* (omniscient) from *vyavahara* point of view, while from *nishchaya* standpoint he knows only his own true Self, i.e *atmagna* (NS, 159) This emphatic assertion is found only in this work. This is meant to refute the contention of those who wanted to promote the concept of determinism (*niyativada*) or the fatalistic dependence on fate, destiny or *karma* under the cover of *sarvagnata* (omniscience), thereby depriving Jainism of its distinguishing characteristics, viz. independence and self-reliance.

19 *Niyamsara* contains the concept that in the state of omniscience, both *jnana* (knowledge) and *darshan* (intuitive awareness) operate

simultaneously (*yugapat*) as light and heat in sun (NS, 160) However, in the case of an ordinary human being, leading a worldly life, *darshan* and *jnana* operate in succession, i.e *darshan* precedes *jnana*, and this is confirmed by Benjamin Libet's experiment (see Introduction, p. 103).

20. *Niyamsara* categorically states that knowledge (*jnana*) and intuitive awareness (*darshan*) are not different from the soul (consciousness) and logically argues that both *jnana* and *darshan* are *sva-para prakashak*, i e illuminate the self as well as other objects (NS, 161-165)

21 In *Niyamsara*, we find a detailed and minute description of six *avashyakas* (essential, independent self-disciplinary activities) The concept of *avashyakas* (NS, 142) is indeed quite significant and original in the sense that it emphasizes *avash*, i.e *na vasha* (not dependent or relying on other, i.e self-disciplinary, self-reliant) approach, which is psychologically satisfying and productive of lasting effect. Since more than 90 per cent of our activities or responses (reactions) in life are the outcome or result of our unconscious (mind), as neuroscientist Michael Gazzaniga tells us, Kundakunda's emphasis on performing actions (not reactions) with conscious awareness and attentiveness (*upayoga*), independent of the constraints and compulsions of neuro-biological processes (*karman*), facilities moral and spiritual development necessary for peace, happiness and social well-being.

Moreover, while most preceptors or *gurus* want their followers to remain dependent on them, and to keep looking towards them for sustenance and support, Kundakunda wants his disciples and aspirants to be self-reliant and self-confident so that they can realise the highest objective of human endeavour by their own efforts, unaided by others The activities that are imposed on unwilling souls, and adhered to grudgingly, are neither durable nor productive of desired results

The inclusion of *pratikraman*, etc. activities in *avashyakas* reflects Kundakunda's deep insights and understanding of the structure and functioning of the soul because the self-disciplinary activities of *pratikraman*, etc., listed under *avashyakas*, are precisely the ones that alone can make *jiva* (self) truly self-reliant and independent (*avash*). Only such self-reliant souls are capable of attaining liberation from *karmic* bondage. The names and contents of *avashyakas*, given in

Niyamsara, are also different in their designation and serial order from those found in traditional Digambara and Shvetambara Jain texts.

22 *Niyamsara* contains detailed and realistic description of *param samadhi* (equanimity), which is not found elsewhere (NS, 122-133).

23 The division of *bhakti* (devotion) into *Nirvriti-bhakti* and *Yoga-bhakti* and their description in *Niyamsara* is also unique

24. In *Niyamsara*, *pratikraman* (repentance of past misdeeds), *pratyakhyan*, *alochana*, etc are considered part of *nishchaya* (i.e internal, self-referential) *charitra*, and hence mere verbal recitation of them is said to be like reading of text unto oneself and others Thus, the practice of reciting the texts of *pratikraman*, etc by the ascetics as well as the householders loudly, collectively and publicly, which looks like mere external formality, can hardly be considered to be in tune with *pratikraman*, etc self-disciplinary methods (outlined in *Niyamsara*), which aim at purifying the mind at the root level, deep inside, not merely at the surface level.

25 In the psycho-spiritual practice of *pratikraman*, etc , described in *Niyamsara*, one examines one's own internal mental states and psychic dispositions, the inner world, with mindfulness or conscious attentiveness (*upayoga*), but without attachment, i.e with an attitude of non-reactive, non-judgemental observing of one's inner states (*drashta* and *sakshi-bhava*, or "choiceless awareness"), it is a process of deconditioning, clearing our mind of the emotional baggage and intellectual garbage, a process of purification and even training of the mind so that it can remain peaceful and equanimous, free from emotional and mental agitation (*kshobha*) even in adverse and trying circumstances In emphasizing that peace and purity of the mind is true happiness, Kundakunda, the great psycho-analyst and the super spiritual scientist, is not pointing to some impossible, idealistic goal. Of course, one needs time to learn, observe and practice If you rush, you will be feeding your mind, not changing your body or mental states. If you bog down doing any of the practice, recommit to your desire to learn. Then try again. Speed is not important.

26 Another unique feature of *Niyamsara*, reflecting Kundakunda's philosophical originality and ingenuity is contained in the statement: "*nirvanam eva siddha, siddha nirvanam iti samuddittha*" (NS, 183), i.e *nirvan*,

which represents a state of immateriality and formlessness not only signifies extinguishment of empirical self, together with senses, mind, body and all impure and unwholesome thought-activities, such as *ahankar* (ego, pride), *mamakara* (attachment, aversion), etc, that are associated with the embodied self (NS, 180-181), but also means attainment of the pure and natural attributes of the self, such as *sat* or *astitva* (existence), *chit* (sentiency or consciousness) or *keval jnana* (immaculate knowledge), and *anand* or *keval saukhyam* (happiness bliss unlimited) (NS, 182) These attributes and *siddhahood*, i.e the state of liberated soul, are one and the same thing. This reconciliation of functional aspects and substantial aspect of the self, between pure consciousness and a conscious entity or being, obviously seems to have been accomplished or made possible as a result of Kundakunda's ethico-spiritual points of view Moreover, the detailed and clear description of *nirvan*, which is contained in *Niyamsara* (NS, 177-182), is not available in other Jain texts

Niyamsara is, in fact, the key to the understanding of *Samayasara* and Kundakunda's social and psycho-spiritual philosophy My sincere advice to those who want to be free from the net of *sankalpas* (the conditioned psychological states or crystalized mind) and *vikalpas* (mental vicissitudes and thought constructions that create doubts and vacillations in regard to cognized objects) and are desirous of drinking the ambrosia (nectar) of peace, happiness and social well-being in this life, is that they must read and understand this short treatise (*Niyamsara*) before taking up the study of *Samayasara* This will help them not only to steer clear of the confusion or the tangle of viewpoints (*nayas*) and understand properly the three ethico-spiritual *nayas*, but also to ascertain correctly the significance of external, social, moral conduct (*vyavahara charitra*) as also of internal purification through self disciplinary methods (*nishchaya charitra*) This will also enable them to have enlightened vision as regards *ashubha*, *shubha* and *shuddha*, as well as morality and spirituality

Niyamsara is indeed a great bible of morality and spirituality, teaching the lessons of external self-restraint and internal self-discipline Since Kundakunda had dived deep in the inner recesses of human nature, he was well aware that if one allows the mind to do what it likes, one will gradually become its slave Through the practice of

self-restraint and self-discipline, one becomes a master of one's mind and senses Every exercise of self-control brings with it added strength of body and mind, whereas every time one succumbs to one's habits and desires, he becomes weaker Since *self-imposed* limitations can help to free us, Dr Dean Ornish states, "What appears like self-restraint can be self-empowerment. Ultimately it is a choice between true freedom or being a slave to our compulsions" (see page 72 of Introduction)

One of the greatest contributions of Kundakunda, reflecting his deep understanding of the structure and functioning of the psyche, is his realization that people, conditioned as they are by their instincts and *karmas*, the emotional and mental baggage, enshrined in the unconscious (mind) and the synaptic brain, are constantly looking outward, that the senses are usually attuned or trained to go outward towards the objects of senses and seek satisfaction or transitory happiness in the gratification of senses He was aware that as the mundane soul is well acquainted and quite familiar with desire for worldly things and enjoyment thereof, the materialist pleasures attract a person with magnetic force (*Samayasara*, 4)

Kundakunda, therefore, laid emphasis on looking inward, to observe and know not only external objects but also one's internal thoughts and feelings with detachment and realise the truth that peace and happiness lie within, not outside As Kabir said "*lahar dhundhe lahar ko, kapda dhundhe soot, jiva dhundhe brahma ko, teeno bhuta ke bhuta*," i.e the waves are looking for ocean, the cloth is trying to find thread and the self is seeking *brahman* (*paramatman* or supreme soul, which represents the intrinsic purity of the self)—these three do not understand the reality of things and continue to remain ignorant fools Every living being is potentially divine and Godhood lies within, not outside *Atma-eva brahma*, i e. the soul alone is *brahman*, there is no difference between the two

Again, the great merit of Kundakunda is that he never wanted to impose any of his views, ideas or concepts, contained in his works, on readers on the authority of the Revealed Word (the scriptures) of the Lord. He also did not ask people to accept his description of the reality because it is based on his experience. He wanted people to read, listen, think, critically examine, never to suspend their own

judgement and that one should accept them only after verification by one's own experience (*Samayasara*, *gatha* 5)

The same idea was expressed by Siddhasen Divakar and Shankara. When asked by King Vikramaditya, "What is truth?," Siddhasen replied. "Everyone has his/her own definition of 'truth' and that it is conditional" When Vikramaditya again asked "How about traditions (which) have been established by our ancestors and have passed the tests of time?," he responded "Would the system established by ancestors hold true on examination? In case it does not, I am not here to justify it for the sake of saving the traditional grace of the dead, irrespective of the wrath I may have to face" Shankara is also said to have declared that he would not accept any unscientific thing even if mentioned in the Vedas

Kundakunda's principles and style of explanation — developed from the "givens" of self-actualization and his own self-experience — were useful for understanding not only the weaknesses, failure, and meanness of people, but also the potential of the soul, and he had no inclination to ignore these realities One may, however, encounter certain difficulties in understanding his works, especially if the reader proceeds from purely analytical, descriptive and objective perspective Things that were quite clea. to him may not seem so to the reader

The subject matter pertains to the inner recesses of human nature, the internal connections, which offer a lot of things about the human nature and the potentialities of the self, were clear to Kundakunda because he had been thinking about them and working with them for a long, long time and at that level of his works which make it valuable, the connections *are* internal The unities he speaks of, one might stipulate, are there, but to see or feel as he did requires that you do the same kind of homework, persue the same line of independent and reflective or contemplative research

Yet all through his works one finds exposed nods open to intuitive verification, good enough for any man of hungry common sense In fact, it is those points of exposure — "insights", we call them — that make people keep on reading Kundakunda, that have given his works their popularity and long life People read him because he has a psychology that applies to *them* In reality, his thoughts go beyond the accustomed limits of psychology; what he wanted to write was

not easy to express One can imagine how difficult and painstaking it has been for me to translate and explain it in English.

If the exposition of the three ethico-spiritual *nayas* of Kundakunda and of the three jewels from both *vyavahara* and *nishchaya* viewpoints, given in this work is accepted and adhered to, it will not only help in diminishing the so-called *kriya-kanda* (ritualism, superstition, etc) and too much stress being laid on outward, external practices of unnecessary bodily discomforts (*kaya-klesh*) and mere verbal recitation of repentance etc methods of self-discipline, but also in removing laxity (*shithiladachara*) in the moral and spiritual conduct of Jain householders and Jain ascetics.

Moreover, it will also help in rectifying the misguided views of the so-called *mumukshus* (people desirous of *moksha*, i.e salvation), who claim themselves to be the most devoted followers of Kundakunda They think that mere *atma-jnana* (knowledge of the soul and about the soul) will enable them to attain self-realization and thus ignore or deny the significance of *vyavahara* and *nishchaya charitra* (conduct), i e external self-restraint (*samyam*) of *vrata* (moral rules of conduct), etc from *vyavahara naya*, and internal self-discipline (inner purification through repentance, etc methods) from *nishchaya naya*, contained in Kundakunda's works, especially *Niyamsara*. They should remember Pandit Todarmal's words "*keval atma jnana hi tai to moksha-marg hoi nahin*," i.e mere knowledge of the soul does not make path of salvation.

It is indeed a matter of deep regret that correct understanding of Jainism as a way of life seems to be lacking even among its followers, who generally know more of its rituals and rites, ceremonials and laudatory compositions, the dogmas and recitations to *Tirthankaras*, rather than the rationale and significance of the lofty principles of Jainism. For the correct knowledge of the guiding principles of our life, contained in the scriptures, we have to read them carefully and understand their meaning properly But since the scriptures are in Prakrit and Sanskrit, which are incomprehensible to 99 per cent of the people, most of us do not bother to read and understand them and mainly rely on available translations or commentaries written in Hindi, English or Gujarati, etc or other languages

Accordingly, it is all the more necessary that scholars, who translate

and interpret the sacred texts in these languages, should fulfil their task with a sense of great responsibility and must take proper care in seeing that what they are presenting, before the people and the world at large, is the true and correct message of the sacred texts, and not do things in a hurry or for extraneous considerations of supporting a particular sect or viewpoint

It is rightly said, "Great religions must be renewed by the intellectual and spiritual attainments of their adherents, otherwise they die Each Age needs renewal, re-statement and re-interpretation of the religious traditions but only rarely does religion produce a creative genius, someone who not only travels along secure and well-tordden paths but also reaches out into the unknown, explores new territories, scans new horizons, undertakes the difficult, dangerous and thankless task of challenging established dogmas and practices Only rarely does a man arise whose devotion and dedication to his religion is matched by his determination to extend its domain into new areas of thought and action, even areas considered to be outside the pale of established religious rituals, practices and observances " There can hardly be any doubt that Kundakunda was such as creative genius

An Austrian Indologist has observed

> It is to be feared that Jainism is not being adequately considered in the present-day endeavours of establishing a relationship between Indian and Western philosophy it is striking how often important ideas and even whole systems are not being noticed beyond the limits of the own school Generally we can state that many of the most important philosophers of ancient India (like Sri Kundakundacharya, Umaswami, Akalanka, Siddhasen Diwakar, Samantabhadracharya etc , would be completely unknown or only very inadequately known if we merely knew them through the records of other schools and systems This holds good in a high degree in the case of Jainism.

True happiness and peace are the inherent qualities of our soul and are within us No other philosopher of the world has laid so much emphasis, as Kundakunda has done, on the internal aspects and the need to conquer the inner enemies, the passions of anger,

greed, ego, etc which are termed as distortions (*vibhava*) of the intrinsic nature of peace and happiness of our true Self. Kundakunda's path of salvation depends on self-reformation, perfection and alignment of the three psychological faculties or aspects of consciousness, viz. affective or emotional, cognitive, and conative, willing or activity in the form of *samyaktva* (enlightened vision), enlightened knowledge and enlightened conduct.

The present work is my humble attempt to present the basic philosophy of Acharya Kundakunda in its proper perspective It is also a significant addition towards presenting authentic scriptures of Jainism in English language and interpreting the fundamental concepts of the Jains in modern context and on scientific basis

The English translation and commentary of this work was first done by Uggar Sain Jain, which was first published in Jagmander Lal Jain Memorial Series, Vol V as part of *Sacred Books of the Jains*, the first revision thereof was undertaken by Shri C Devakumar, Senior Scientist in the Indian Agricultural Research Institute, for which I express my sincere thanks to him. Subsequently, the undersigned has further modified and revised it Even after the typing of the modified and revised version was completed, it has again undergone several revisions and drastic modifications, with the result that it is now a completely new translation by me My own detailed explanation of the original *gathas* is contained in the Introduction The commentary of Shri Uggar Sain Jain has been drastically cut down but wherever found useful it has been made use of, with certain modifications, and due credit has been given to him. Since such significant works are not edited or published frequently, I have taken due care in not doing things in a hurry, which might compromise its authenticity in any way

In view of what has been stated above, I alone am responsible for any shortcoming in the final outcome of English translation and commentary, and the exposition of Kundkaunda's philosophy, that is being presented before you in my introduction. In works of this kind there is bound to be some repetition but that is not considered a fault I have tried to make full use of the translations and commentaries in Sanskrit and Hindi of this significant work, particularly those of Padmaprabha Maladharideva, Brahmachari Shital Prasad, Aryika Gyanmati and Pandit Parmeshthi Das, etc. I have also

drawn heavily on Kundakunda's other works, particularly *Samayasara* and its various commentaries in Sanskrit, Hindi and English, which make extensive use of *nishchaya*, *vyavahara* and *shuddha nayas*, and benefited greatly from dozens of other books and articles, written by various scholars, dealing with these *nayas* and other aspects of Kundakunda's philosophy

I will be amiss in my duty if I do not express my sincere gratefulness to Shri Navindra Jain for making the publication of this edition as also of earlier two books *Spiritual Enlightenment* and *Spiritual Insights* possible in the memory of his revered father, late Shri Nem Chand Jain While most people give donation or financial help for name and fame, I found Shri Navindra Jain quite different Even though I made no reference to his name in the Preface of the earlier two books, he did not express a word about that He meets the criteria of a true donor given in Jain texts, viz. that the giver (*datra*) must give with a feeling of joy, humility and enthusiasm. And what else could be a nobler cause than serving the cause of *Jinvani* through the promotion of principles of Jainism.

I also express my sincere thanks to my sons Rajendra Kumar Jain and Pradeep Kumar Jain and daughter-in-law Sunita Jain for their encouragement, support and help of various kinds My grand-daughter Ruchika Jain and grandson Anekant Jain have also helped in proofreading and carrying out corrections

Writing a book, as Ledoux said, is a humbling experience You must come to realize how many things you thought you understood but really didn't, at least not well enough to explain them clearly (especially in a foreign language) Writing makes one more specific, exact and rigorous about what one is saying. When one has to write something for another person to read, he has to be more precise and involved His conscious attentiveness (*upayoga*) and intention to communicate and explain increases One gains clearer prespective Thus, I have learnt a lot while writing *Salvation through Self-discipline*, and I hope you too while reading it.

May this work instil courage of conviction to the people to attain discriminative insight in regard to true Self (*sva*) and other (*para*), i.e enlightened vision, and enlightened knowledge and enlightened conduct, which will necessarily lead to salvation, i.e peace, happiness

and social well-being. May this book provide inspiration to the readers to get them started on the practice of external self-restraint in their relations with others and of internal self-discipline with a view to purify their soul of distortions (*vibhava*) of attachment, aversion and passions The whole moral and spiritual discipline in Jainism is an exercise in gradual advancement on the path of external self-restraint and internal self-discipline and limitation of wants and possession of goods, thereby increasing one's detachment, equanimity, independence and self-reliance

The assumption is that this practice of moral and spiritual discipline will do more for the inquiring individual than reading any number of books or articles While one learns by informational or instructional learning and by watching other people act, one must recognize the importance of self-awareness, which is essential for personal learning and transformation I hope the material presented in this work will encourage self-examination and self-analysis But most people probably read as observers, standing outside looking in, without much personal involvement In that way, one learns *about* something rather than learning experientially

Self-restaint and self-discipline are learnt by practice Once actual practice has begun, then books (carefully chosen for their relevance and reliability) can enrich and broaden one's outlook and understanding. But unless there is a sound foundation of hands-on experience, resulting from practice, the books will remain undigested in the domain of intellect, and will not be of much use After all, cookbooks are fun to read, but they aren't very nutritious They are most helpful to somebody who is actually involved in cooking. So once you have read the book, which provides all the necessay guidelines and rules of self-discipline, the next step is to start practice of external self-restraint and internal self-discipline And if not now, when?

Jain Mission
New Delhi
10 December 2004

JAGDISH PRASAD JAIN 'SADHAK'

1

Introduction

A General Appreciation of Kundakunda

Kundakunda was an outstanding philosopher, a versatile genius, a celebrated literary figure, an original thinker, a doyen of saints, a great religious teacher, and a great scientist of the inner recesses of human nature, who flourished in the beginning of the Christian era[1] He occupies a very prominent place in the history of the Jain Church and philosophy A. N Upadhye described him as "one of the greatest authors that the Jaina church has produced"[2] In fact, he is one of the greatest thinkers that the world has produced It is not without reason that he is held in great veneration especially by the Digambara sect of the Jains, who remember him next only to Mahavira and his *Ganadhara* (apostle) Gautam. The origin of almost all the lineages of the Digambara monks is traced back to Kundakunda As the leader of *Mula-Sangha*, he was the most eminent among the ascetics Even among the Shvetambara scholars, Kundakunda has always been respected as one of the foremost representatives of the Jaina Church[3]

The original or real name of Kundakunda is said to be Padmanandi He came to be called Kondakunda or Kundakunda because of his native place (Kaundakundapura) to which he belonged Besides, Padmanandi and Kundakunda, his other names are said to be Vakragreeva, Elacharya, Gradhrapiccha, and Mahamati The name Vakragreeva suggests that he had some problem in his neck, but while his neck may be *vakra* (curved), his words, Acharya Mahaprajna says, makes us spellbound even today According to *Epigraphia Carnatica*, Kundakunda is said to have possessed excellent religious conduct and was endowed with the miraculous power to move in the air He moved in the air four fingers above the ground, with the result that he was not touched in the least, internally and externally, by the dust (of passion), the earth being the abode of dust

Moreover, according to *Darshansara* of Devasena and Jayasena's commentary of *Panchastikaya*, Kundakunda is said to have travelled to Videha *kshetra*, where he is said to have received much by way of religious enlightenment from Srimadharasvami, the then existing *Tirthankara* in that *kshetra*, and he had his religious doubts cleared This traditional description of Kundakunda finds support or confirmation in the third *gatha* of *Pravachanasara* in which Kundakunda pays obeisance to the contemporary *Arahantas* (Worthy Lords Conquerors of internal enemies of delusion, passions, etc) in the *Manusha* region (where human beings lived), beyond *Bharat* (India) region, where no *Tirthankara* existed after Mahavira, who attained liberation in 527 B C

This indicates that in those days, there was no taboo or restriction on Digambara saints visiting abroad, especially by air, and that Kundakunda had great curiosity about knowing the secrets of the human mind and the universe It also proves that there can be *Tirthankaras* and Enlightened Souls even outside India and that it is not the monopoly of *Bharat* alone to be the only abode of *a rahantas* and those holding enlightened views Jain texts as well as historical prrof lend support to the view that Jain saints, including Digambara (naked) *muni* (ascetics) used to travel outside India in the whole of *Manusha* region (region inhabited by human beings), which may be said to comprise of the whole

of the present-day world Lord Mahavira himself is said to have travelled for propagation of *dharma* (the path of righteousness) to *yavanshruti* (probably Greece or Persia), *Gandhar* (Kandhar), etc places

In the making of any great human being, the parents, particularly the mother, play a significant role and Kundakunda was no exception to that His parents, Gunakirti (father) and Shantala (mother) were simple, straightforward, religious persons In the formative years of his son, Shantala used to recite lullaby, which were of great spiritual significance, inspiring her son to imbibe those ideas She used to say

> Your intrinsic nature is pure, you are an enlightened being, free from all blemishes and delusions of the mundane world, and different from the body; you are Knower (*jnata*) and Observer (*drashta*), you are of the nature of *paramatma* (supreme soul), indivisible, abode of good qualities or attributes, conqueror of sensual attractions, and that you should renounce pride, etc passions, you are fundamentally peaceful, self-controlled, indestructible, of the nature of liberated soul (*siddha*), devoid of all kinds of sins and impurities, of the magnificence of light, and so you should give up all delusions, you are alone (unitary being), free, conscious being, of the nature of consciousness, eternal, supersensuous, and that you should give up identification and attachment with the body; you are desireless, free from karmas, possessor of three jewels of enlightened vision, knowledge and conduct, absolutely pure, knower of *tattvas*, sentient being and hence you should renounce all desires, you are devoid of procrastination, pure, possessor of *ananta chatushtaya* (infinite vision, knowledge, vigour and bliss), *brahman* (of the nature of soul) and that you should protect the intrinsic purity of consciosuenss, you are omniscient, beyond mind, body and speech,untainted, detached, knower of *tattvas*, of the nature of *paramatma* and hence you should remember your true nature of consciousness; you are of the nature of sentiency, free from karmas, omniscient, and hence you should concentrate on the eminent

nature of *Paramatman* (Godhood) [4]

Kundakunda's Works

Among the significant works of Kundakundacharya are *Panchastikaya*, *Samayasara*, *Pravachanasara*, *Niyamsara*, *Ashta Pahuda* and *Baras Anuvekkha* He is also said to be the author of *Rayanasara*, *Ten Bhaktis* and *Kural* Unlike the first three works, which contain a large number of interpolations, as is evident in increased number of *gathas* in Jayasena's recension (8 extra *gathas* in *Panchastikaya*, 24 in *Samayasara* and 36 in *Pravachanasara*), *Niyamsara* is a concise, compact, well-knit short treatise having no interpolations Kundakunda's works, which are written in Shaurseni Prakrit (also called Jain Shaurseni) are read with respect and devotion by all the sects of Jains

Niyamsara

Kundakundacharya was not interested in philosophical disputations but in expounding the truth which could help in promoting the peace and happiness of the individual and social well-being of the people In his writings, he did not criticize any school of thought by name for he was quite aware that there are various kinds of living beings or mundane souls, having different interests, different psychic dispositions, different levels of intelligence, and holding different views, etc (NS, 156) Therefore, he cautions against indulging in any kind of verbal controversies, debates or arguments (*vachan vivada*) not only with those professing other faiths or holding opposite views but also with one's own co-religionists (even those professing same faith may have different viewpoints on certain issues) (NS, 156)

This *gatha* (NS, 156) is indeed very significant as it emphasizes that one should not waste one's time, energy and resources in unnecessary and useless talks or controversies but should concentrate on meaningful pursuits that are conducive to one's peace, happiness and social well-being In *Ashta Pahuda*, Kundakunda has stated "Teachings are endless Time at our disposal is short Our wisdom is misdirected Hence learn only that ends births

and deaths " An enlightened person or Interior self (*antaratma*), who practises self-control, righteousness and detachment and is self-reliant (NS, 149) He does not indulge in unnecessary arguments, disputations, wrangling, etc (*jalpe*) (NS, 150) Kundakunda was well aware that one could realize the truth or *dharma* by indulging in controversies or disputations

While *Niyamsara* is included in *sara-trayi*, i e three of Kundakunda's works ending with *sara* or containing the essence of truth, viz *Samayasara*, *Pravachanasara* and *Niyamsara*, A N Upadhye has given greater prominence to Kundakunda's works, *Panchastikaya Samayasara* and *Pravachanasara*, which have even been compared by him to *Prasthan-traya* (*Upanishads*, *Brahmasutras* and the *Bhagavad Gita*) of the Vedantins Each of these has been commented upon in Sanskrit by both Amrtachandra and Jayasena among others

Commentary on *Niyamsara*

Unlike some other works, the only commentary in Sanskrit of the *Niyamsara* is by Padmaprabha Maladhandeva He has divided the text into twelve *adhikaras* (chapters) This division, Upadhye remarks, has no sanction from the original text, nor does it facilitate the understanding of the text in any way; the author, it appears, never intended to have any divisions in his work [5]

Another point of significance to note about this commentary is that Padmaprabhadeva is a great admirer of Amrtachandra and has tried to emulate him in several ways He has quoted Amrtachandra 15 times in this work while commenting on *gathas* 7, 19, 24, 40, 42, 44, 49, 50, 55, 82, 83, 99, 107, 159, and 178 and has also displayed considerable enthusiasm in his commentary He even indulged in composing his own verses, besides explaining Kundakunda's ideas in prose Amrtachandra has composed only about twenty verses of his own while commenting on 275 *gathas* of *Pravachanasara* and 278 verses (popularly known as *kalash*) of his own while commenting on 415 *gathas* of *Samayasara* But Padmaprabhadeva has composed as many as 311 verses of his own, besides quoting a large number of verses from other texts,

while commenting on 187 *gathas* of *Niyamsara* This may probably be due to the fact that *Niyamsara's Tattparya vrtti* commentary by Padmaprabhadeva is the only major work written or commented by him. His only other work is *Parshvanath Stotra* or *Lakshmi Stotra* containing only nine verses

Another very significant feature or aspect of his commentary on *Niyamsara* is that like Amrtachandra, his commentary contains "high-flowing spiritual muse,"[6] as A N Upadhye rightly observes This is quite evident even from the chapter headings for which he alone is responsible (Kundakunda did not make any division of *Niyamsara* into various chapters) For instance, in giving headings of various chapters, he added his own adjectives such as "*paramartha*", i e that which is concerned with ultimate reality (in chapter 5 and 6 dealing with *pratikraman* and *pratyakhyan* respectively), *param*, i e supreme (in chapters 7 and 10 dealing with *alochana* and *bhakti* respectively), *nishchaya* (in chapter 8 concerning *prayashchitta*), *nishchaya* as well as *param* (in chapter 11 dealing with *avashyaka*), and *shuddha*, i e pure (in chapter 3 dealing with various *bhava*, i e psychic dispositions and chapter 12 dealing with *upayoga*)

In this regard, it may be stated that in all his works Kundakunda has used *parmartha naya* only twice (*gatha* 7 and 65) in *Baras Anuvekkha* (*Anupreksha*) and once (*gatha* 6) in *Sutra pahuda* It has not figured even once in any of the *gathas* (verses) in *Niyamsara* Hence, there appears no justification whatsoever of *paramartha* forming part of the headings of chapter 5 (containing 18 *gathas*) and chapter 6 (containing 12 *gathas*) Likewise, the use of the adjectives "*param*" in headings of chapters 7, 10 and 11 and "*shuddha*" in designating chapters 3 and 12 are not at all proper and do not in any way help in understanding the text, as Upadhye rightly remarks Keeping in view these facts, we have removed the various high sounding, hi-fi adjectives, such as "*paramartha*", "*nischaya*", "*param*", etc. before chapter headings We have, however, retained the scheme of chapterisation as devised by Padmaprabhadeva for the convenience of the readers

Three of Kundakunda's works, viz. *Panchastikaya*, *Pravachanasara* and *Samayasara* are generally given much prominence, *Niyamsara*

is nonetheless a unique spiritual treatise and a very significant work. The commentator of *Niyamasara* has characterised this work as "*bhagavata shastra*" (a treatise dealing with supreme soul, i.e the innate nature of the pure self describing or representing "*shabda brahma*" (*paramatma* or the supreme soul in words) which leads to supreme happiness ("*pramananada pradani*"), eternal happiness ("*shashvat sukh*") and liberation (*moksha*) (commentary on NS, 187) and to the status of "*param brahman*"[7] (supreme soul or *paramatma*) (verse 301 by Commentator) In brief, *Niyamsara* deals with the path of liberation, which is the means of attaining Godhood, ultimate freedom and happiness or salvation (*param nirvana*) (NS, 4)

The concept of *niyam*

Kundakunda defines the word "*niyam*" in his treatise *Niyamsara* in a unique way, in a sense, which is quite different in meaning from those used in other religions and even in Jain texts written by other renowned scholars [8] For instance, in *Patanjali Yoga*, *niyam* is said to be five-fold, viz , *shaucha* (purity, both external and internal), *santosh* (contentment which is said to be the foundation of happiness), *tapa* (austerity) which is defined as maintaining an attitude of equanimity even in adverse circumstances, external, environmental conditions such as heat and cold, hunger and thirst, as well as adverse internal, psychic dispositions or mental states, such as pleasure, and pain, loss and profit, honour and dishonour, etc) *svadhyaya* (study of scriptures, literally it can mean *su adhyayana*, i e meticulous study of good or ennobling literature, and *sva-adhyayana*, i e study of the true nature of the self), and *Ishvara pranidhana* (surrender of all of one's actions to God and reliance on God's grace)

According to Kundakunda, *niyam* is rule of self-discipline, which necessarily (*niyamena*) has to be practised for the attainment of liberation This *niyam* or path of liberation, he states, consists of enlightened vision or world-view (*darshan*), enlightened knowledge (*jnana*) and enlightened conduct (*charitra*) (NS, 3) Another description of *niyam* is contained in *Niyamsara gatha* 120 which states that he, who abstains from *shubha* (auspicious or good) and

ashubha (inauspicious or bad) forms of speech, renounces attachment, etc impure *bhavas* (mental states or psychic dispositions) and contemplates upon his own soul is definitely said to observe *niyam* (rule of self-discipline)

The affective (*karmaphala chetana*, the instinctive tendency for likes and dislikes or experiencing the fruits of one's past actions or karma), cognitive (*jnana chetana*, i e knowledge consciousness) and the conative (willing, activity or *karma chetana*, i e consciousness of one's own actions) are the three aspects of consciousness, which is the essential characteristic of the self or the soul They are the innate nature or natural characteristics of the soul They are the spiritual powers and are inherent in the soul and found only in living beings Thus, they are the natural things to do by a living being Therefore, they are necessarily (*niyamena*) to be practised

Moksha-marg

Unlike the *Tattvartha Sutra* [I 1], the word "*samyak*" (enlightened) is not used or affixed before "*darshan*", "*jnana*" and "*charitra*" (the three characteristics of self or soul) This may be due to the constraints of poetic composition) However, the word "*sara*" (true essence, real nature, enlightened or right), Kundakunda observes, is used to exclude *vipareet* (distorted perverted or deluded) meaning or understanding of these three characteristics (NS, 3) Moreover, the use of the words "*sammattam*" in Prakrit or "*samyaktva*" in Sanskrit, i e "*samyak-darshan*" or enlightened world-view (NS, 5 and 90) and "*sannanam*" or "*sanjnana*" in Sanskrit (*samyak jnana* or enlightened knowledge) (NS, 11) as well as the practice of *samyktva jnana charanam* (enlightened view, knowledge and conduct) by completely renouncing *mithya darshan-jnana-charitram* (deluded or distorted view, knowledge, conduct) (NS, 91) leave not the slightest doubt that these three characteristics have to be enlightened (*samyak*) The word "*samyak*" (enlightened) points to the direction towards the good or well-being of the soul Thus, enlightened world-view, enlightened knowledge and enlightened conduct constitute unitary *moksha-marga*, the path of liberation (NS, 4) These three components of *moksha-marga*

are known as *ratna-traya* or the three jewels in Jainism.

Samyaktva

Kundakunda thereafter explains the nature and characteristics of these three jewels He defines *samyaktva* (*samyak-darshan* or enlightened vision or world-view) as *apta-agam-tattvanam shraddhanam* (NS, 5), i.e. correct understanding and firm conviction in regard to the true nature of *apta* (the divinity in a living being epitomized in its perfect and purest form as exemplified by an *Arhat* or *Tirthankara*), *agam* (scripture) and *tattvanam* (the true nature of the substances, the self (*jiva* or consciousness) and non-self (*ajiva* or matter) and other categories, aspects or principles of life resulting from their interaction) These *tattvas* are explained at a later stage

Describing the real nature of *apta* (God or Godhood), Kundakunda states that he is faultless, pure, free from all defects (delusion, attachment, aversion, etc), weaknesses and limitations He adds that one who is free from all kinds of physical and mental afflictions, agitations and defects of mundane life, such as hunger, thirst, birth, disease, old age, death, anxiety, fear, delusion, attachment, aversion, pride, etc and is all-conscious, all pure, all-blissful and self-absorbed, is the only and true God, *apta*, *siddha* (perfect soul) or *paramappa* (*paramatma*, the highest, supreme self) (NS, 6-7)

Kundakunda's emphatic assertion that apart from this conception of supreme self there is no other *paramatma* (NS, 7) or God is meant to refute the other ideas of God as a Creator, Protector, Ruler or Judge, etc, which inspire awe rather than true respect According to Jainsim, there is intrinsically Godhood or divinity in every living being and this becomes manifest in the state of salvation or emancipation which is achieved by practising *niyam* (self-discipline) of enlightened vision, knowledge and conduct, and is not the result of any divine grace

The Jains venerate the *arihantas*, *Tirthankaras* or *Jinas*, who are human beings like us but have conquered the baser animal instincts, impulses and passions, the real enemies of the pure nature of the self Such personages are revered because they have achieved by

their own efforts the fullest development of personality, the supreme state of Godhood They are, therefore, regarded as an ideal, a model or guide so that by following their example, by emulating them and inculcating those qualities and self discipline, one can elevate himself to the same position or condition (*vande-tad-guna labdhye*) [9]

The rules of guidance laid down by the *Tirthankaras* are called *agam* (scripture), which also help us in ascertaining the reality of things as they really are *Tattvartha* means ascertaining the true nature of the substances with their various attributes and modifications (NS, 9), particularly the self and the non-self *Tattvartha shraddhanam* implies or signifies firm conviction in regard to the true nature of *jiva* or self (consciousness), i e about the existence of soul, distinct from *pudgala* (matter) Such a conviction (*shraddha*) is a necessary prerequisite of *samyak-darshan* and forms the basis of the proper understanding of the reality of things and the categories or principles of life (*tattvas*) It helps in the proper understanding of the karmic bondage arising out of the interaction between the self and matter and leads to spiritual awakening The ascertainment of the reality has to be objective (*yathartha*) and dispassionate, not coloured or guided by one's bias, prejudice or likes and dislikes

To translate *samyaktva* or *samyak darshan* as "right faith" or "right belief," as is usually done, is not at all appropriate, it is indeed quite misleading and confusing Faith or belief can be a proper translation of the term "*vishvasa*", which denotes trust in other or external things, such as scriptures or persons, but not of *shraddha*, which is internal determination, conviction based on one's own experience Jain texts make use of the term "*shraddha*", not "*vishvasa*", in regard to *samyak-darshan* Etymologically, *shraddha* is made of two words, "*shrat*" and "*dha*" "*Shrat*" is an indeclinable (*avyaya*) and has no meaning here while "*dha*" is a verb which means "*dharan karana*," i e to determine, decide and commit Obviously, this commitment, cannot be without awareness of a goal, determination, choice, motivation, attitude, inclination, will power, and direction. Thus, *shraddha* implies *determination* in regard to anything according to one's *ruchi* (inclination),

thinking or understanding. *Shraddha* implies awareness, appreciation, and understanding of the reality; it is conviction rooted in an intuitive grasp of truth, not mere blind faith or superstition. It is one's own decision arrived at after due consideration of various factors and weighing the pros and cons, the rightness or wrongness of a course of action

Upayoga

After describing *samyaktva*, Kundakunda proceeds to describe the cognitive or knowledge aspect of the self or *jiva* in *Niyamsara gathas* 10-14, while the conative or activity aspect, i e *samyak charitra* (enlightened conduct) is described in chapters 4 to 11 *Jiva* or the empirical self is said to be endowed with *upayoga* (psychic-attention or exertion, conscious attentiveness, function or manifestation of consciousness) This *upayoga*, which is considered as the essential or distinguishing characteristic of *jiva*, is two-fold *darshan upayoga* (intuitive awareness or indistinct, inner feeling or apprehension) and *jnana upayoga* (distinct, detailed, determinate, definite or particular knowledge) According to Jainism, the *jiva*, like other substances, is *parinami* (evolvent), not changeless Hence, each of the two types of *upayoga* is again subdivided into two types *svabhava*, i e pure, intrinsic, natural, uncontaminated, undefiled state and *vibhava*, i e impure, non-natural, apparent, contaminated, defiled condition or state conditioned by bias, prejudice, etc (NS, 10-14)

Jnana upayoga

In *Niyamsara gatha* 11, *kevala jnana*, i e knowledge, pure and natural, is said to be independent of the senses, and *asahaya*, i e not needing or requiring any kind of assistance from anyone or anything, such knowledge is *sahava-nana* (*svabhava jnana*), i e intrinsic nature or essential characteristic of consciousness or soul *Vibhava jnana* (knowledge which is not of the nature of *svabhava jnana*), Kundakunda explains, is of two kinds *samyak-jnana* (right or enlightened knowledge) and *ajnana* (wrong or deluded knowledge) (NS, 11) *Samyak jnana* is of four kinds, while *ajnana* is of three kinds The indirect knowledge derived from the senses and

the mind (*mati-jnana*), or the scriptures (*shruta-jnana*), and direct knowledge of external objects, events or situations in varying degrees, having reference to *dravya* (subject), *kshetra* (place), *kala* (time) and *bhava* (condition or state), without the assistance of the senses (*avadhi jnana*) and direct knowledge or experience of another person's internal thought processes, psychic disposition, or mental activity without the assistance of the senses, i e telepathy (*manah-paryaya jnana*) are considered *samyak jnana*, if they are preceded or guided by enlightened view or vision, the first three of these four kinds of knowledge are said to be *ajnana*, ignorance or *deluded* knowledge, if they are associated with deluded view, distorted vision, or perverted attitude (NS, 12)

Darshan upayoga

Likewise, of the two kinds of *darshan upayoga*, *svabhava darshan*, i e pure and natural self-awareness or intuitive awareness, which is the essential characteristic of consciousness, is said to be independent of the senses, and *asahaya*, i e not requiring any kind of assistance from anyone or anything (NS, 13) *Vibhava* (non-natural or defiled) *darshan* is said to be of three kinds ocular (*chakshu*) (indistinct apprehension or awareness with the help of the eyes), non-ocular (*achakshu*) (indistinct apprehension or awareness resulting from the other four senses and the mind), and *avadhi darshan* (direct apprehension of material objects, without the assistance of the senses and the mind) (NS, 14)

Evolvent nature of the self and matter

Kundakundacharya made the actual application of the doctrine of *parinama* (change or transformation) to the cases of *jiva* (soul) and *pudgala* (matter) and *kala* (time) (*Pravachanasara*, II 37) Soul undergoes transformation by its capacity of sentiency (*chetana shakti*) into various forms of consciousness (*upayogas*) like modes of knowledge, self-awarenss, etc The criteria for judging natural (*svabhava*) and unnatural (*vibhava*) modifications or modes (*paryaya*) in regard to either external, physical forms (e g human, sub-human, etc) or internal psychic dispositions is whether it is *sva para apeksha* (NS, 14), i e resulting from the interaction of two differ-

ent substances, the self and matter, and relative to one another as external, subsidiary cause (*nimitta karana*) and effect, or whether it is *nirpeksha*

Intrinsic nature (*svabhava*) is pure psychic disposition of the self (from the *dravyarthika* or *shuddha naya*), in which other substance does not act at all as an external, subsidiary (*nimitta*) cause and has no role whatsoever It is devoid of any context (*nirpeksha*), and has no relation whatsoever of any kind with any other substance Such natural modifications can only be of one kind (i e pure)

Interaction between the self and matter

The use of the word "*sva-para apeksha*" is, indeed, very significant It signifies two types of non-natural (*vibhava*) modifications, internal and external, due to the interaction of the self and matter These modifications or transformations, in effect, occur within their own respective substances, i.e the transformation of material objects into physical (*dravya*) karman takes place in and through material objects and modification of passionate mental states or psychic dispositions occurs within the self itself The interaction between the two substances (immaterial self and material *pudgala*), each acting as subsidiary, external cause (*nimitta*) for the other's (*para*) modification is a necessary pre-condition for these modifications to take place Because of the involvement of other substance in one's own modification, both of these two kinds of modifications are considered non-natural (*vibhava*) modifications

Upadana and *nimitta karana*

Thus, when one looks from the point of view of internal self-referential aspect (*nishchaya naya*), which is concerned with the substantial or primary cause (*upadana karana*), for the transformation within the self, the self (*sva*) is held responsible for the passionate mental states of attachment, etc psychic or *bhava karman*, while the physical or material (*dravya*) karman is said to be *para* (other, subsidiary or external cause (*nimitta karana*), from the *vyavahara* (external, other related) viewpoint, of those

deformed, defiled psychic dispositions of attachment, passions, etc mental states (*vibhava parinama*) However, when one considers transformation within matter (*pudgala*), the physical (*dravya*) karman is *sva* (substantial, primary or internal cause, i e *upadana karana*) of the changes in its material conditions, from the *nishchaya* viewpoint, while the defiled, distorted psychic dispositions of attachment, passions, etc (*bhava karman*) is said to be *para* (other, subsidiary, external cause or *nimitta karana*) of those changes

Concept of *sva-para-apeksha*

In this way the *sva* and *para* interact with one another as cause and effect Therefore, Kundakunda has deliberately and for valid reasons used the words "*sva para apeksha*" (NS, 14), because non-natural (*vibhava*) transformation or modification in either case (*dravya karma* or *bhava karma*) requires the presence of another, different substance and is dependent on the other, external (*nimitta*) cause, as a conditioning factor, even though in subsidiary capacity Only *svabhava* (intrinsic nature), in which there is no *para apeksha*, can be said to be *nirpekahsa* That which has *para apeksha* cannot be *svabhava* Thus, in *nirpeksha* condition, i e the condition or state devoid of any context, conditioning or modification of other, the other external substance has no role or place whatsoever, even as *nimitta karana* The innate nature of the pure self is totally free from both *dravya karman* and *bhava karman*.

The use of the word "*nirpeksha*" by Kundakunda in *Niyamsara gatha* 14, requires some explanation According to Jainism, no *naya* (standpoint) can be *nirpeksha*,[10] i e devoid of some context, every *naya*, as *naya*, representing a particular viewpoint is expressive of a certain context, it is concerned with a particular aspect of an object and grasps or reveals only a part of the totality Even *shuddha naya* is not *nirpeksha*, it is expressive of a pure viewpoint as compared to impure viewpoints It represents an unbound state of the self vis-a-vis bound state of being associated with *karma-upadhi* (i e *dravya-karma* and *bhava karma*), and it has *svabhava-apeksha* (the point of view of intrinsic nature), as against "*sva para apeksha*", which accounts for internal contamination, within *sva* (self) (*bhava-karma*) and conditioning of *para*

(other), external, material *dravya-karma*

Nirpeksha in NS, 14 refers to the state or condition of intrinsic purity, not to any viewpoint, including *shuddha naya* Only the supreme state of self-realisation, the experience of super-sensuous state of Godhood, *sva-atma-anubhuti*, or the *jnayak-bhava* (pure consciousness) can be said to be *nirpeksha*, beyond all contexts and transcending all standpoints including *shuddha-naya* (*pakshatikranta*, SS, 142) and devoid of all viewpoints (*sarva-naya-paksha rahito*, SS, 144), such as bound and unbound, pure and impure, it is self-sufficient and beyond words. A viewpoint (*naya*), like language, is similar to a bus ticket valid only for the journey, but once one reaches the destination, it is completely useless and has no relevance

It is, thus, quite evident that non-natural (*vibhava*) modifications (*paryaya*) take place in both substances — *jiva* (self) and *pudgala* (material substance) Even though these *vibhava* modifications take place within the respective substances, in which each substance acts as its own primary, direct, internal or substantial (*upadana*) cause of its own (*svaka*) modification, the other substance is also necessarily involved or associated as indirect, external, other, subsidiary or auxiliary (*nimitta*) cause This is true only of non-natural (*vibhava*) modifications, the natural (*svabhava*) modifications do not require and are, indeed, devoid of any association or involvement of other (*para*) substance in any capacity whatever For *vibhava paryaya* of any substance, however, the association (*sanyoga*) and involvement of other substance as *nimitta* is a must and for that reason it is said to have *sva para apeksha*

In other words, the phrase "*sva-para-apeksha*" means that for any non-natural modification, the presence and complicity of *sva* (its own) as well as the association and involvement of other (*para*) substance as *nimitta* is necessary, i e *sanyoga* (association and involvement) of both *sva* and *para* is required In the absence of any one of them, the *vibhava paryaya* (non-natural modification) cannot take place Without the complicity of the self (*sva*), mere material (*dravya*) karman cannot do any harm. Thus, the real culprit is one's own attachment, passions, etc mental states, which provide the glue for karmic bondage Thus, efforts have to be

mainly and primarily directed towards controlling attachment, passions, etc

Self-referential and other referential viewpoints

In the *sva para-apeksha* non-natural (*vibhava*) modification, *sva* (the internal factor), which acts as *upadana karana* (cause), is considered as the subject of *nishchaya naya*, while *para* (other substance), which plays the role of subsidiary, external cause (*nimitta*), belongs to *vyavahara naya* Accordingly, each substance is said to be *karta* of its own (*svaka*) modification from *nishchaya naya* For instance, the self is said to be *karta* of attachment, etc of its own psychic dispositions and physical activities of the body are said to belong to body from *nishchaya naya* From the *vyavahara* point of view, however, one considers oneself to be the *karta* of other substance For instance, when one describes the self as the *karta* of the physical activities of the body or asserts that the house or wealth belongs to the self, such statements are made from the *vyavahara* point of view

The aforesaid discussion makes it clear that *vyavahara naya* is considered to be *para-ashrita* (dependent on the other), or having *para-apeksha*, i e where involvement of other exists and in which the role of *nimitta* is emphasized or given precedence over *upadana* and statement made is usually *para* (other) oriented *Nishchaya naya*, on the other hand, is said to be *sva-ashrita* (self-referential), i e dependent on *sva* (internal, primary, substantial cause or *atma ashrita* and in which the role of *upadana* is emphasized and statement is made accordingly

However, what is called *sva ashrita*, may have association or involvement of other (*para-apeksha*), even though as *nimitta*, i e in a subsidiary or auxiliary capacity, or it may be *nirpeksha*, i e devoid of any conditioning, involvement or association of *para* In the former case, it is called *sva ashrita nishchaya naya*, or *nishchaya naya*, which is *sva-ashrita* with *para apeksha*, while in the latter case it may be said to be *sva-ashrita shuddha naya*, or *shuddha naya*, which is *sva ashrita* and is devoid of *para apeksha* or *sva ashrita* having "*svabhava apeksha*" (the point of view of intrinsic nature), as Pandit Todarmal points out [11] Thus, while *sva para apeksha*, repre-

senting as it does non-natural modification, can be divided into *sva-ashrita* (*nishchaya naya*) and *para-ashrita* (*vyavahara-naya*); *sva ashrita* can be said to be of two kinds *nishchaya-naya*, which involves *para-apeksha*, i e representing internal aspect but conditioned or affected by other (*para*), and *shuddha* (pure, *svabhavik*, natural) *naya*, which is devoid of any conditioning of *para*, representing as it does the unconditioned, undefiled, undistorted natural state of a substance

Knowledgeable people in general ask us to look inwards, to peep or introspect into our inner world But it was, indeed, the unique contribution or insight of Acharya Kundakunda that he drew our attention to the fact that in looking inward we not only encounter our conditioned mind, resulting from the Self's association or interaction with external world and the karmic matter or our emotional, unconscious karmic baggage, stored or hard wired in our synapses or neuro-biological processes in the brain but also discover the true nature of the real self, the soul (pure consciousness), which is unaffected and unconditioned by other, material *karman*.

There are, thus, three *nayas*, viz *vyavahara naya*, *nishchaya naya*, and *shuddha* (pure) *naya* From the *vyavahara* (*para ashrita*, external, subsidiary, *nimitta* cause) *naya*, the soul (*atma*) is the *karta* (doer) and *bhokta* (enjoyer or experiencer) of *pudgala* (material) karmas, such as physical comforts and sensual pleasures, etc From the *nishchaya* (internal, *sva ashrita* but conditioned by *para*, i e material karman), the soul is the *karta* and *bhokta* of its own attachment, passions, etc *bhavas*, that are the product or result or the Self's interaction or association with material karman (NS, 18) From the *shuddha naya*, all living beings are of the same unconditioned, pure nature as liberated souls (*siddha*) (NS, 49) In *Dravya Sangraha* (DS, 8) it is also stated that according to *vyavahara naya*, *jiva* or soul is the *karta* of the *pudgala karmas*, but from *nishchaya naya*, *jiva* is the *karta* of *chetan* (psychic or *bhava*) karmas or mental states and from *shuddha naya*, the *jiva* is the *karta* of *shuddha* (pure, uncontaminated) *bhavas*, i e psychic dispositions, or pure aspects of consciousness viz infinite knowledge, infinite bliss, and infinite vigour)

Non-natural Modifications

Kundakunda is very much concerned about *ubhava* As is one's *bhava* or *parinama* (psychic disposition, state of consciousness or thought-process), so is one's *parinati* (activity of body, mind and speech) If one's *darshan* (view or attitude) and thought-activity is distorted, deluded or perverted (*ubhava*), all the psychic-attention (*upayoga*), energy, motivation and resources are turned into wrong direction They do a great deal of harm That is why Kundakunda lays great stress on avoiding *ubhava* This is done by affixing "*sara*" after "*niyam*" in order to avoid deflection, perversion or distortion (*upareet parihara*) (NS, 3), by emphasizing that *darshan* (view, conviction) has to be *samyaktva*, i e enlightened, free from a perverted or deluded view (NS, 51), that knowledge has to be *samjnana* (enlightened knowledge), free from doubt, perversity and vacillation (NS, 51) and if these two are enlightened, conduct will be enlightened, by dividing both *darshan upayoga* and *jnana upayoga*, i e intuition and knowledge attributes of consciousness, into *swabhava* and *ubhava* (NS, 10-14), and by stating that like *guna* (attributes of consciousness), *paryaya* (modifications of consciousness) are also divisible into *swabhava* and *ubhava* (NS, 15)

The characteristics of intuitional awareness or apprehension (*darshan*) and knowledge (*jnana*) as also all other mental states and attributes of the empirical self are said to be entirely alien to the "pure self" This justifiable denial of the empirical impure attributes to the supreme self is invariably accompanied by the predication of the attributes of pure vision and knowledge which are present in the supreme self after transcending the empirical conditioned nature Of course, it should not be misunderstood that these properties of intuition and knowledge are similar to the process of perceiving and knowing associated with the empirical ego In the latter case though the properties are called by the same names, they are crippled and limited by physical karmic conditions, whereas the pure vision and pure knowledge associated with the supreme self are the unconditioned and unlimited manifestation of the supreme self [12]

The various psychic dispositions of the self, contaminated by

the karmas, are said to be foreign or different substance (*para-dravya*), of different or alien nature (*para-bhava*) and should, therefore, be renounced The intrinsic nature (pure consciousness of the soul), which is the *antas-tattvam*, i e innate essence of the self or *jiva* (*svaka-dravya*), is to be realized (NS, 50) The concept of *upayoga* divisible into *svaka-dravya* or *svaka-bhava* (*svabhava*) and *para-dravya*, *para-svabhava* or *para-bhava* (*vibhava*) aims at self-reformation through self-discipline (*niyam*)

The very term "*dravya*" (substance) in Jainism signifies *dravyatva*, i e "that which, whilst it does not forsake its innate nature, is connected with [or characterized by] origination, annihilation, and stability [continuity or permanence] and which possesses qualities [attributes] and modifications" [13] Substances, *jiva* (self) and *pudgala* (matter), are, thus, characterised by permanency in the midst of change, both of these substances are always *parinami* or evolvent, changing entities

Since the nature of reality is dynamic or *parinamansheel* (subject to evolution), the attributes (*guna*) and modifications (*paryaya*) of *jiva* (self) must constantly undergo self-evolutions This evolution is natural (*svabhavic*), if it is not affected, influenced or conditioned by alien substance (*para-dravya*), it is distorted and non-natural (*vibhava parinati*) if it is conditioned by other substance of alien nature

Although *svabhava parinama* (innate purity or pure psychic disposition) and the *vibhava parinati* (distorted, defiled or impure psychic state or disposition) appear to be mutually contradictory traits, opposed to each other, they coexist simultaneously in the same object, i e *jiva* or the self, as inalienable characteristics thereof This is made possible by the peculiar Jaina conception of reality (*sat*) or substance (*dravya*) and the doctrine of *anekant*, which forms the cornerstone of Jain philosophical thinking [14] Jainism holds that *sat* (existing reality) or *dravya* (substance), is characterised by permanency in the midst of change According to Jainism, *jiva* or the self is not an absolutely changeless (*kutastha*) entity but is always *parinami* or evolvent As a result, in spite of its constant change or *parinama* "it keeps up its stability or character as an identical substance in and through its changes or *parinamas*" [15]

The Jaina view of Reality is intimately connected to the Jaina way of life A substance does develop derivative characters (*vibhavas*) However, amidst derivative characters of a substance we do not miss the innate nature of its existence, which is its *swabhava* or *swarupa* *Tadbhavavyayam nityam*[16], i e a *dravya* never leaves or gives up its *swabhava* (nature) and gets transformed into something else Thus, while some of the destructive (*ghatia*) karmas can create a hindrance to the power of knowledge and intuition, cause limitation and distortion of the faculties and capacities of the soul, and may even be completely obscuring (*sarvaghatin*), they are not able to destroy the basic capacity or essential characteristics of the self completely or totally Hence the conscious being cannot be reduced to an unconscious entity The analogy of the sun and cloud is useful here As there is always some light, though the sun is covered with the dense veil of clouds so the self retains some fragement of its intrinsic purity and enlightened knowledge, though it is covered with the dirt of karma [17]

The intrinsic nature of substance or *jiva* is its *dharma* (*dhammo vatthu sahavo*, i.e *swabhava*), it is permanently fixed and is an inalienable part of *dravya* Any *vibhava paryaya* is a deviation, distortion, limitation, or modification of the intrinsic nature (*swabhava*) of the self and as such it is adventitious, transitory or impermanent Such deviation can be understood as *jiva* not being established in its nature and signifies distortion of its *gunas* (qualities), viz *darshan* (inner feeling or intuition or *nirakara upayoga*) and *jnana* (determinate, verbal, linguistic knowledge or *sakara upayoga*) *Upayoga* may be said to be attentiveness, manifestation, function or operation of consciousness or consciousness in action

The passions, attachments, aversions, etc are modifications, distortions, or impurities of *swabhava* This signifies that the intrinsic nature and qualities of the conscious self, or the spiritual magnificence and glory of the essentially self-luminous reality (the soul), is not actualised or present in the person having impure dispositions In other words, the self is not established in its own intrinsic nature (*swabhava*)

A person who is ignorant of the true nature of the self because of his erroneous identification with an alien substance, i e

body and the senses, develops impure dispositions He is always prone to mental tensions, which are the result of his passions, desires, likes and dislikes, attachments and aversions Such a person lacks discriminative insight or an enlightened view (*samyak-darshan*) and, as Acharya Samantabhadra states, is never at peace with himself and always miserable due to "*bhaya kama-vashyo*"[18] In other words, he is enmeshed in two contradictory thought processes of fear and desire or lust — fear of death and desire of seeking his well-being in gratification of the senses He is unnecessarily afraid of death, when there is no escaping from it, while he endlessly and mistakenly strives to seek his well-being in enslaving desires, sensual pleasures and passions, etc[19] Awareness of the transitory character of passions and attachments, enables one not to cling to objects of transitory nature and impels him to practice equanimity, self-control, etc , thereby realizing the goal of peace, happiness, freedom and self-realization

Matter (*pudgala*), with its physical, corporeal, non-sentient properties and possessing characteristic *sense* qualities of touch, taste, smell and colour, is quite different substance, alien in nature, as compared to *jiva* or the self, which is a sentient (*chetan*), immaterial conscious entity, yet it does influence our consciousness The effect of liquor on our consciousness is quite well known

Pleasure or pain are only the modifications of the consciousness or soul, brought about by nervous impulses, synaptic connections, or thought processes No external event or object contains either pleasure or pain, although these do tend to become the cause for such impulses The same event or object affects different persons in different ways, causing pain to some and pleasure to others Hence, it is the consciousness itself that converts these impulses into pain or pleasure according to its own psychic disposition or state[20] How change or modifications in the material objects affects the *bhava* or the attitudes of persons because of their intense attachment to them is aptly described by Samantabhadra as follows "Persons desirous of a pot, a crown and gold become sad, happy and indifferent at the destruction (of the pot) origination (of the crown) and persistence (of gold) on account of their causes"[21] The psychological states of sadness

and happiness and indifference or equanimity, though generated in the self, have their causes in the material object existing in the external world. Thus, change in the material objects causes changes in the psychic states or dispositions as well.

When a person, who is ignorant of the true nature of the self (*svabhava*), erroneously identifies himself with the body and the senses (material substances of an alien nature), its psychic dispositions (*bhava*) get tinged, coloured or conditioned by that identification, it accepts the character of its state of evolution. Accordingly, the self develops impure dispositions or distortions (*vibhava parinati*) such as attachment, aversion, passions, etc. These impurities rob the soul of its essential characteristics of peace, happiness, etc. and its intrinsic, pure consciousness and result in deviations, distortions and defilements (*vibhava*) of its innate nature (*svabhava*).

The distortions caused as a result of other substances, the soul becomes conditioned, impure and is unable to exhibit its essential natural attributes. This can be easily understood by the example of fusion of hydrogen with oxygen to form water. The product of combination has different attributes from the basic elements, whose real properties seem to have been suspended, but not annihilated because their separation is marked by the immediate restoration of their natural properties in full. In fact, the elements do possess their full properties even in their impure state and at no time these are lost. Very similar is the case with the soul which exists in combination with the finest form of matter, as a result of which its real attributes, the divine qualities, are not able to manifest themselves. The resultant product, i.e. the impure soul, appears deficient in its true attributes.

However, the inherent attributes of the consciousness, i.e. intuition and knowledge do not leave the soul in any of its states, even though their manifestation may be dimmed or distorted in the impure state.[27] Thus, the removal of impurity from the soul must immediately lead to the acquisition of all its suspended divine powers and natural attributes. The intrinsic nature (*svabhava*) is an inalienable part of *dravya* (substance), it never gets transformed into another substance.

Dravya (material) and *bhava* (psychic) karma

The true nature of the self is different from the qualities and modifications produced by the limiting karmas. The force of karma, which is associated with the embodied self since beginningless time, plays a significant role in the distortion and defilement of the soul. In Jainism, karma is divided into *dravya* (physical) karma and *bhava* (psychic) karmas Physical (*dravya*) karma comprises karmic particles, which attach themselves to the soul and pollute it The psychic (*bhava*) karma consists primarily of mental states (passions, etc) arising out of the activity of mind, speech and body, which causes vibrations in the soul

Commenting on the mutual determination and interactive nature of these two types of karmas, Nathmal Tatia remarks

> The soul is ever changing by its own nature and, in the state of worldly existence, this change is determined by the nature of the karmic matter that is associated with it The nature of the associated karmic matter (*karma pudgala*) is determined by the nature of the passions (*kasayas*) of the soul and the nature of the passions is determined by the nature of karmic matter This mutual determination has no beginning in time The Jainas distinguish between the material *karman* called *dravya karman*, and its spiritual [mental] counterpart called *bhava-karman*. The former is also called *avarana* (cover) and the latter *dosha* (defects) The defects are the passions or privations and perversions of the capacities of the soul while the covers are constituted by karmic matter that brings out those privations and perversions The material *karman* and its spiritual counterpart are mutually related as cause and effect, each of the other [23]

Karma in Jainism is a complex very fine matter which interacts with all embodied souls and causes great changes in them. Karma is something material imperceptible to senses and different from a mere abstract concept, it produces certain conditions in the embodied soul in the same manner as a medical pill does to the

body when it is introduced into the body The karman envelope is the receptacle for karmic matter and if this matter is understood, in the sense in which New Science has discovered, as both a particle and a wave, then it is easy for us to appreciate the two types of karmic matter which Jainism explains as '*bhava karma*' and '*dravya karma*' At a grosser level of physical acts, '*dravya karma*' is set in motion resulting in its influx, outflux or neutralization in reference to the embodied soul, and at "a finer level of emotions, urges, impulses without any follow up by actions, i e only thoughts, '*bhava*' karma is set similarly in motion In both, however, the will or the intention is of prime importance" [24]

The role of thoughts (the inner feelings, psychic dispositions, intention or will) in setting the process of karmic matter in motion is clearly explained by Kundakunda as follows "Though an empirical self is always conditioned by an object in the external world, it is not that external object which is the cause of bondage It is by thought that bondage is caused " The direct cause of bondage is thought and not any external object though it is the cause of thought itself Then why should external objects be tabooed? It is for the purpose of condemning thoughts based upon the external objects Thought without the basis of an external object never occurs in the consciousness of the self If it is possible to have thought without the basis of an external object, then thought corresponding to non-existing object must also appear In the case of a person born of a real mother you can entertain the thought "I am going to kill her son" But in the case of a barren woman, this thought would be meaningless as there can be no son to her Hence, it is certain that there can be no thought without a basis in reality It necessarily follows that condemnation of evil thoughts leads to the condemnation of corresponding objects of reality For it is only by preventing the cause that the effect can be prevented from occurring

Could it not be maintained that because the external object is the cause of that cause which produces bondage, therefore the external object is itself the cause of bondage? No, for the real condition of bondage, *adhyavasan* (the conation) is lacking If the external object by itself is capable of producing karmic bond-

age, then it would have identical effect in the case of a saint who moves about with gentleness and caution actuated by the ideal of compassion and mercy and of a hypocrite in the garb of a saint who roams about rough and tough without any carefulness In that case, both of them must react in the same way in the environment which is common to both But it is not so The saint, pure in heart, is untouched by sin though he lives in the same environment as the false and hypocrical ascetic who because of the absence of the purity of thought, is still attached to sensual pleasures and is thus subject to karmic bondage Hence it is not the environmental object but it is the inner thought that is the cause of bondage [25]

According to the Jaina theory of karma, man himself is responsible for his future due to his activities of the mind, speech and body Jainism, therefore, makes the individual responsible to himself one makes or mars one's own career One will not escape from the consequences, good or bad, of one's own activities The Jaina philosopher holds that the karma is a law which automatically operates and gives its fruits [26] According to the infallible law of karma, no action, positive or negative, goes without a result As Tulsidas said in the *Ramayana* "*karma pradhan vishva kari rakha, jo jas karahi so tas phal pawa*," i e the whole universe is governed by the law of karma, one has to suffer the consequences of one's actions for as one sows, so one reaps " A. N Upadhye observes

> There is no place for any God to intervene, either to favour or to punish an individual for this or that act of his If God is admitted in Jainism, he is not a Creator, nor is the Dispensor of favours or punishments He is just the spiritual ideal, which a man struggles to attain by getting rid of every bit of blemish associated with his *Atman* Such a philosophical attitude cuts at the very root of an emissary between God and man Once an individual realizes this, his credulous belief that even if he commits any error God would forgive him through some appeasement disappears, and naturally he tries to evolve for himself a code of morality of the highest type [27]

Jiva (self) and *ajiva* (non-self)

A proper understanding of the self (*jiva*) and the non-self (*ajiva*, i.e. *pudgala* or matter), and the interaction between the two is essential for spiritual awakening, comprehending the meaning and purpose of life, identifying the spiritual ideal or setting the goal towards the realisation of which our efforts should be directed. Since Kundakunda has discussed both *jiva* and *ajiva* (non-self) as also their interaction extensively in his earlier work *Panchastikaya*, he has only briefly dealt with them in the first two chapters of *Niyamsara*. An understanding of non-living (*ajiva*) is necessary as *jiva* (living being) is always found in this world in association with material form. The *atman* (soul) is an embodied being in some form of life or the other. Human beings are endowed with mental, verbal and physical activities. These generate a sort of inner vibrations which make the *atman* subject to the influx of a subtle variety of material particles, known as karman or karmic matter,[28] which results in the contamination, defilement and the impurities of the soul.

Tattvarthas or substances

According to Jainism, there are six substances (*dravya*), which are said to be *tattvarthas* (NS, 9), i.e. the realities or the fundamental principles of life, all of which have various attributes and modifications. Of these, *jiva* (self), and *pudgala* (matter) are most fundamental. Sentiency or consciousness is the characteristic of only *jiva*. Both *jiva* and matter are evolvent (*parinami*), i.e. subject to change and modification, they also interact with one another. Because of their interaction and association with one another, they undergo non-natural modifications (*vibhava parinama*). In the case of the self (*jiva*), *vibhava parinaman* takes the physical forms (external modifications from *vyavahara* viewpoint) of human or sub-human beings and the psychical modifications of its internal dispositions or mental states (inner transformation from *nishchaya* viewpoint). Likewise, the internal, non-physical modification of *paramanu* (the subtlest material atom) is in the form of wave, while its external, physical modification is in the form of particle, sub-atomic particles and molecules (*skandha*).

While the role of matter in the *vibhava parinaman* of the self is very significant, the other *tattvarthas* also act as subsidiary or auxiliary cause in that modificaton Thus, space not only gives room to the self and matter but also because of the extension in space they are able to closely associate themselves and interact with one another Time is an indicator of modification (*parinaman*) The auxiliary cause of time enables us to experience the change or modification, both in physical forms (from childhood to adulthood, and from adulthood to old age) and mental states (feelings of pleasure and pain, etc) *Dharma* acts as auxiliary cause in the movement of the self towards higher conscisouenss or towards its destination of intrinsic purity *Adharma* is the opposite of *dharma* It acts as an auxiliary cause for obstructing that movement or progress because it cannot cause any forward movement to reach its destination because it works or operates in opposition to the intrinsic nature of true self

Impurities of the self

The impurities of the self are of two kinds external and internal The external impurities are association of *jiva* (living entity) with physical (*dravya*) karma, karmic matter, or *pudgala* (material) karman (NS, 18), as Kundakunda calls it in *Niyamasara*, which act as physical veilings or cover (*avarana*), that obscure or obstruct soul's natural properties of *darshan* (vision or intution) and *jnana* (knowledge), and limit the power and effectiveness of the soul The internal impurities are the spiritual deficiencies, defects or faults (*doshas*),[29] described as psychic (*bhava*) karma, arising through the effect of material karma, such as delusion, attachment, aversion and passions, etc The two types of karma (material or *pudgala dravya* karma and psychic *bhava* karma) are interactive and are mutually related as cause and effect, each of the other

Ethico-spiritual or axiological viewpoints

Thus, contaminated and bound by the karmas, the embodied, empirical self considers itself to be the doer or agent (*karta*) of material karmas (such as this house or wealth is mine) and the

enjoyer or experiencer (*bhokta*) of pleasure and pain as a result thereof from the *vyavahara naya* But from the *nishchaya naya*, the soul is the doer or agent as well as experiencer of impure psychic dispositions (*bhava*) of attachment, aversion, passions, etc (NS, 18) From the *shuddha* (pure) *naya* (point of view), all living beings or mundane souls are of the same (pure, unalloyed) nature as liberated souls (*siddha*) (NS, 49), i e having the potential of being free from all the defects, shortcomings and weaknesses arising out of karmas

B D Bhatt has given a list of verses, where the terms *vyavahara-naya* (*v*), *nishchaya naya* (*n*), *shuddha-naya* (*s*) and *paramartha-naya* (*p*) occur in the different works of Kundakunda In *Niyamsara*, he says, *v* occurs four times (in *gatha* 66, 135, 158, and 163), *n* at two places (NS, 152 and 164), *n* and *v* together in five verses (NS, 18, 29, 54, 55 and 76), while *s* and *v* occur at one place (NS, 49) [30] This listing, however, does not in any way help in understanding the true meaning and the nuances of the ethico-spiritual *nayas* (standpoints) of Kundakunda

In order to properly understand the text of Kundakunda's works, particularly *Niyamsara* and *Samayasara*, it is necessary to have correct understanding of his ethico-spiritual *nayas* (standpoints), viz *vyavahara*, *nishchaya* and *shuddha* (*paramartha naya* conveys the same meaning) *nayas*, which add a new dimension to the *anekant* doctrine of the Jains It is indeed a matter of deep regret that most of the scholars of great repute, both foreign and Indian, of ancient, medieval and modern periods, have failed to clearly distinguish and explain the true sense of Kundakunda in making use of these three, subjective, or axiological (*moolyatmak*, i e value based) *nayas* involving the ethical and spiritual criterion of *heya* (what is undesirable or rejectable) and *upadeya* (what is desirable and acceptable)

There could be several reasons for not properly understanding the nature and characteristics of these ethico-spiritual *nayas* One of the significant reasons appears to be that the scholars somehow thought it necessary to view these three subjective, psycho-spiritual or axiological *nayas* from the perspective or prism of only two *nayas*, *nishchaya* and *vyavahara*, (instead of three as

Kundakunda has done) on the pattern of *dravyarthika naya* (the standpoint of substance) and *paryayarthika naya* (the standpoint of modes or modifications), which are epistemological and metaphysical or *tathyatmaka*, i e. concerning objective reality of the world The nature of the objective reality of the Universe is such that it can be viewed simultaneously from the general or universal and particular points of view, i e *dravyarthika* and *paryayarthika nayas* respectively

The nature of subjective reality is such that it cannot be viewed from two *nayas* only, because apart from the external, material reality of the embodied self (*jiva*), as represented by the body, the senses and *dravya manas* (physical mind, i.e neuro-biological processes of the body, especially brain), there are two aspects of subjective or inner psycho-spiritual reality of the self (1) the *bhava manas*, i e psychic mind (which is the subject matter of psychology) or the mental states of *jiva* (self), such as attachment, aversion, passions, etc , which are psychic in nature, but are affected or conditioned by material objects or neuro-biological processes, undergo modifications and changes arising out of the activity of mind, speech, and body and represent impure psychic dispositions, distortions or defilements (*vibhava parinati*) of the soul (consciousness), and (2) the spirit, soul or pure consciousness or pure self, the intrinsic nature (*svabhava*), which is unalloyed, uncontaminated, free from all defilements (*vibhava*) Thus, the external aspects of the self are the domain of *vyavahara* axiological *naya*. The impure mental states or psychic dispositions are the subject matter of *nishchaya naya*, and *shuddha naya* deals with the uncontaminated state of the pure self

The two objective or *tathyatmaka* viewpoints, i e ontological, epistemological or metaphysical *nayas*, viz *dravyarthika* and *paryayarthika nayas*, correspond to the permanent and changing aspects of reality This type of comprehension, K C Sogani observes, "yields intellectual satisfaction, yet it does not show us the way to spiritual growth, satisfaction and self-realisation. Axiological consciousness is very much different from descriptive consciousness produced by metaphysical curiosity of the human mind "[11] Hence, the approach of viewing objective reality through

the perspective of only two *tathyatmaka nayas* does not necessarily hold good in the case of axiological *nayas*, which are concerned with subjective reality existing in the objective world

The above discussion does not mean that there is no relationship between the three axiological *nayas* and the two *tathyatmaka nayas*, which are said to be the "*nayas* of the main stream of Jaina dialectics" These two *nayas* are further subdivided into seven Bansi Dhar Bhatt calls these *nayas* as "standard *nayas*,"[32] as these have become very popular These seven *nayas* also include *vyavahara naya*, which belongs to the category of *dravyarthika naya*, it cannot be equated with Kundakunda's ethico-spiritual *vyavahara naya* as it has quite different connotation and meaning than the *vyavahara naya* of the *tathyatmaka* category

To argue that the *nishchaya* and *vyavahara* axiological *nayas*, which play an important role in the works of Kundakunda, especially *Samayasara* and *Niyamsara*, have "no relation to the 'standard *nayas*'," as Bhatt claims, is not correct However, his remark that the relation between the axiological *nayas* and the so-called "standard *nayas*," primarily *dravyarthika* and *paryayarthika nayas*, "has scarcely been *studied*"[33] seems to be correct Whenever some scholars have tried to give their attention to this aspect, they have generally equated *nishchaya* and *vyavahara* axiological *nayas* with *dravyarthika* and *paryayarthika nayas* respectively, thereby ignoring the separate existence of the third axiological *shuddha naya*, which has been equated, identified and confused with *nishchaya naya* (*shuddha nayah nishchaya nayah*, as Jayasena categorically and confidently stated in his *Tattparya vrtti* commentary on *Samayasara gatha* 11 This has resulted in a great deal of confusion and accounts for the failure to distinguish the three axiological or psycho-spiritual *nayas* correctly and to properly understand the relationship between the two categories of axiological and *tathyatmaka nayas*

This failure is partly due to the fact that scholars had not deemed it necessary to give proper attention to the study of *Niyamsara* in depth A deeper study would have helped in removing the confusion between *shuddha*, *nishchaya* and *vyavahara nayas* and clarifying the relationship between the axiological and *tathyatmaka nayas* Scholars have tended to concentrate primarily

on the three more prominent works of Kundakunda, viz *Panchastikaya*, *Samayasara* and *Pravachanasara* without paying much attention to the study of the *Niyamsara*. Some of the writers while dealing with Kundakunda's works in brief refer only to these so-called more prominent works of Kundakunda and do not even mention the name of *Niyamsara* There are reasons to believe that the *Niyamsara*, which has been deliberately written in brief, was the last of Kundakunda's works This is quite evident from the fact that it does not deem it necessary to explain many of the concepts that have been discussed in detail in his earlier works but merely refers to them Moreover, it clarifies and explains several issues which had remained unclarified in his earlier works

For instance, *Niyamsara* specifically mentions three *nayas* (*vyavahara*, *nishchaya* and *shuddha nayas*) and distinguishes them most clearly It explains in quite specific terms what he means by *vyavahara charitra* (external, social, moral conduct of one's behaviour), consisting of non-violence, etc vows, (*vrata*), carefulness (*samiti*) and restraints of mind, speech and body (*gupti*), and *nishchaya charitra* (the discipline undertaken to purify the internal shortcomings, negativities, distortions and defilements of the self), comprising of *pratikraman* (repentance), etc It also clarifies the confusion caused by some of the *gathas* (verses) in *Samayasara* in regard to *pratikraman*, etc Both *vyavahara* and *nishchaya charitra* together constitute *samyak charitra* (enlightened conduct), which along with enlightened vision and enlightened knowledge lead to the attainment of the intrinsic purity of the pure soul, which is the focus of *shuddha naya*

In order to have a proper and correct understanding of Kundakunda's philosophy, it is necessary to study all of his works in their entirety and totality Moreover, they have to be read in the original and one must on his own, diligently study and comprehend their true and essential meaning and not be led astray by the interpretations of commentators, however dignified they might be One should never forget Kundakunda's emphatic assertion and his considered and most valued advice to the readers of his works or for that matter any other works "never to abandon critical approach and not to suspend one's own considered judge-

ment in regard to any matter in any circumstances". (*Samayasara*, *gatha* 5) Respect of elders is good but truth must prevail and have precedence over all other things

In the particular case of Kundakunda's works, the commentaries of persons of such eminence and scholarship as Amrtachandra and Jayasena on *Panchastikaya*, *Samayasara* and *Pravachanasara* and the commentary of Padmaprabhadeva on *Niyamsara* are no doubt of great value and have quite often helped to explain and clarify quite a number of things and issues at certain places, they have, at the same time, created a lot of confusion and misunderstanding about some of the basic issues of Kundakunda's philosophy, especially his axiological *nayas* (viewpoints)

Confusion regarding ethico-spiritual viewpoints

Jayasena is particularly responsible for the confusion in that regard Instead of viewing things from the perspective of three psycho-spiritual or ethico-spiritual *nayas*, viz *vyavahara*, *nishchaya* and *shuddha nayas*, as Kundakunda desired or intended, the commentators have sought to consider and view things only from the perspective of two *nayas*, viz *vyavahara* and *nishchaya nayas*, thereby creating confusion between different *nayas*, particularly *nishchaya naya* and *shuddha naya*, which, in turn, has also resulted in confusion between *vyavahara* and *nishchaya nayas* This confusion has led to a great deal of misunderstandings about the nature of the three components of liberation, viz *samyak-darshan*, *samyak-jnana* and *samyak charitra*, especially in regard to understanding them properly from both the *vyavahara* and *nishchaya* points of view

Over-awed and influenced by the towering personalities and great scholarship of Amrtachandra and Jayasena, subsequent scholars and saints, even those knowing Prakrit and Sanskrit, have almost blindly followed them in reading and understanding Kundakunda through their commentaries and interpretations with the result that one is reminded of German philosopher Nietzsche's remarks "There are no facts, only interpretations" This remark is especially relevant in regard to the understanding of Kundakunda's philosophy, particularly his ethico-spiritual *nayas*

This situation has apparently arisen due to several reasons. Kundakunda himself did not give clear cut and unambiguous definitions of his three ethico-spiritual *nayas* in his so-called three prominent works, lack of knowledge of Prakrit on the part of most of the readers and even scholars, the influence of the commentators, and respect for them coupled with the tendency to uncritically accept their statements, and absence of a deep study of all of Kundakunda's works, particularly *Niyamsara*, which seems to have been largely ignored or assigned a secondary place.

Niyamsara clarifies various viewpoints

Niyamsara clarifies the situation in regard to *nishchaya*, etc. ethico-spiritual or axiological *nayas* in these words: "From the *vyavahara* point of view, the mundane soul is the *karta* (doer) and *bhokta* (enjoyer or experiencer of the results) of material (*pudgala*) karmas (NS, 18), but from the *nishchaya* point of view the self is the *karta* and *bhokta* of psychic dispositions (*bhavas*) arising due to the effect of karmas" (NS, 18), i.e. the impure *bhavas* or thought activities, such as attachment, aversion, likes, dislikes, passions, etc. arising as a result of material (*dravya*) karmas, which are *para dravya* (substance other than the self).

From the *shuddha naya*, "all the living beings of the world are of the same nature as *siddha*, the liberated souls" (NS, 49), i.e. they have the potential of becoming enlightened souls and realizing the state of pure self or the highest state of Godhood (*Paramatman*), free from all the impurities, external as well as internal. Since the innate nature (*svabhava*) of the soul is considered to be absolutely 100 per cent pure, the impurities or distortions of any kind of the intrinsic nature (*svabhava*), are said to be the result of *karma-upadhi* (NS, 38), i.e. association and conditioning of external, physical (*dravya*) karman and internal, psychic (*bhava*) karman. This clear-cut definition and explanation leaves no confusion between the three ethico-spiritual *nayas*.

Axiological and ontological viewpoints

Clarifying the situation is regard to the relationship between the axiological and *tathyatmaka* (ontological) *nayas* (standpoints),

gatha 19 of *Niyamasara* states that from the *dravyarthika* (substance) point of view, the self is free from all modifications of physical forms (human and sub-human, etc) and mental states (attachment, aversion, etc) But from the *paryayarthika* (modification) viewpoint (all) *jivas* (selves) are *samyutta* or *samyukta* in Sanskrit (joined, united or connected together) with the different modifications (*paryayas*) of physical (sub-human, human, etc) forms as well as psychic or mental states (attachment, passions, etc) of the self

When considered from the ethico-spiritual *nayas*, the external human, sub-human, etc physical forms of the embodied self are external, physical modifications from the *vyavahara naya*, while the internal psychic dispositions or mental states of attachment, etc in the empirical self are impure psychic modifications from the *nishchaya naya* Although these modifications (*paryayas*), primarily occur in their own respective substances, i e the physical forms, changes or organic states are modifications of matter and mental states are modifications of the psychic dispositions of the self, the other substance necessarily acts as subsidiary or auxiliary cause for each other's modifications

There are, thus, two kinds of modifications (1) extrinsic, physical modifications in the form of human, sub-human, etc external states of being (from *vyavahara naya*), caused by the association of the self with matter, in which *dravya karman* acts as the primary cause and the impure mental states act as subsidiary cause, and (2) internal, psychic modifications of mental states of attachment, aversion, etc (from *nishchaya naya*) of the self, in which the immediately preceding or antecedent psychical state (*bhava karman*) acts as the primary cause (*upadana karana*) and the material karman acts as the subsidiary or auxiliary cause (*nimitta karana*) Both these modifications from both *vyavahara* and *nishchaya nayas* belong to the *paryayarthika-naya*, and not to the *dravyarthika naya*, which is free from these modifications (*paryayas*)

From the perspective of ethico-spiritual *nayas*, both these modifications signify *sva-para apeksha* (NS, 14), i.e result of interaction of two different substances, immaterial self and matter, and mutually related to one another as cause and effect each

of the other They are not *nirpeksha*, i.e. free from any association or involvement of other substance Therefore, the two kinds of *sva-para-apeksha* modifications belong to *vyavahara* and *nishchaya nayas* respectively and not to *shuddha naya* In this way, the metaphysical *dravyarthika-naya* can be equated with ethico-spiritual *shuddha-naya*

As a substance per se, the pure self is not the *karta* of the two kinds of *vibhava* (non-natural) modifications, internal and external, and is free from *vibhava* modifications resulting from the interaction of two different substances In other words, the pure self (from *shuddha-naya*) is neither *karta* nor *bhokta* of the *para-dravya* (other substance, viz physical, material or *dravya* karmas), such as this house or material wealth is mine or that this particular wife or son is mine (as is generally considered from *vyavahara-naya*, which identifies, relates or attaches self with other, external things) nor the *karta* and *bhokta* of attachment, etc impure psychic dispositions (psychic or *bhava karmas*), (as is usually spoken of from *nishchaya naya*) arising out of material *karmas* or for which the material (*dravya*) karmas act as subsidiary cause (*nimitta*)

The psychic (*bhava*) karma consists primarily of mental states (passions, etc) arising out of the activity of mind, speech and body, which cause waves or vibrations in the soul, which attract material karmic particles to the soul and pollute it The material (*dravya*) *karman*, also called *avarana* (cover), and its spiritual counterpart (*bhava*-karman), also called *dosha* (defects), are "mutually related as cause and effect, each of the other" [34]

In the second line of NS *gatha* 19, Kundakunda confirms that the above-mentioned states of mind or psychic dispositions, in which the self wholly identifies or associates itself, either with material objects, including body (different substance) and immaterial (conscious) other persons (different individuals) or with its own impure psychic dispositions (attachment, passions, etc), are described from *paryayarthika* point of view But from *dravyarthika* viewpoint, the self is free from all such psychic dispositions Therefore, *dravyarthika naya* can, thus, be equated with *shuddha naya* (point of view), which depicts the unpolluted, undefiled state, without any modification of the pure self However, there is one

significant difference between the *dravyarthika* and *shuddha nayas* in that while the former is primarily ontological and metaphysical concept, *shuddha naya* is basically an ethico-spiritual concept.

Heya (rejectable) and *upadeya* (worth realizing)

Since pure consciousness is free from all the defilements, distortions and perversions in the attributes and modifications of the self caused by the *karma upadhi*, the pure soul, i e *atma* alone is declared to be *upadeya* (to be realized) for the empirical self while *jiva* (the embodied, contaminated, bound self), etc *bahi*, i e external (other than one's intrinsic nature) substances are said to be *heya* (undesirable, rejectable) (NS, 38) One's own intrinsic self, i e *atma* (soul) is considered *upadeya* because it is free from the *guna paryayas*, the impure modifications of its attributes, arising out of *karma upadhi*, association or conditioning of karman (NS, 38) *Pudgala* (physical, material substance, including material karman) and time, space, etc substances are undoubtedly external from the point of view of the soul But the description of *jiva* (the mundane self) also as external ("*bahi*" in Prakrit or "*bahya*" in Sanskrit) indicates that Kundakunda here intends to make distinction between *atma* (pure soul or pure consciousness) and an embodied self (*jiva*)

The empirical self (*jiva*) in its worldly existence is contaminated by material karman and possesses bio-energy or ten life forces or principles called *pranas* (five senses, three energies of mind, body and speech, age or life duration and respiration), which account for its being a living entity Since the senses, mind and body, etc are material (*paudagalik*), the empirical or mundane self in its worldly existence, whether in the *paryaya* (mode) of man, animal or bird, etc, is considered to be *astikaya* (having extension in space and hence a substance having body) This *jiva* (embodied self) is said to have external material form (*murtatva*) and is, thus, sought to be distinguished from pure consciousness (*atma* or pure self), which is immaterial and free from all the contamination of material and psychic karman (*dravya* and *bhava karman*)

In *shuddha bhava* (pure psychic disposition) *adhikara* (chapter 3

of this work), Kundakunda, in the introductory *gatha* (NS, 38), of that chapter states that *jiva*, etc (*jivadi*) external (*bahi*) *tattvas*, categories or principles of life are *heya* (worth renouncing, abandoning) (NS, 38) It is necessary to understand what Kundakunda means here when he calls *jiva* (living principle) not only *bahi* but also *heya* and what he means by *jiva*, etc *tattvas*, i e what are other *tattvas*, besides *jiva*, and why they are also considered *bahi* (external, different, other than *atma*, i.e pure consciousness) and *heya*

The word "*jiva*" in Jainism is very often used as synonymous to *atma* (soul), the two words are even used interchangeably However, *jiva* here refers to the embodied self,* which is attached to the corporeal body and hence is conditioned by desire A distinction, therefore, is made between the contaminated, defiled state of *jiva* and *appa* or *atma* (pure self) The embodied, empirical self is bound by karmas and regards himself either as the *karta* (doer) and *bhokta* (experiencer) of *para-dravya* (house, etc material objects and wife, etc immaterial persons, which are other than one's own self) by identifying himself with other substances (*para-dravya*) or as the *karta* and *bhokta* of impure mental states (*bhavas*) of attachment, etc by identifying his pure self with anger, etc impure *bhavas*, which are considered *para-bhava*, i e *bhavas* that are other (*para*), and different (*bahi*) from the intrinsic nature of the pure self, *atma* or pure consciousness The *atma* is considered to be free from *karma-upadhi* (all association, connection, or interaction with karmic matter and any contamination or defilement of soul resulting therefrom) (NS, 38)

A distinction is, thus, made between *jiva* (empirical self), which lives because of ten life principles, forces or vitalities (*pranas*), viz five senses, three bio-energies of body, mind and speech, life duration or age and respiration), and the potentially pure self (*atma*, soul or pure consciousness) The relation between *jiva* and *atma* is one of identity-cum-difference

The reason why the embodied self (*jiva*) is described as *heya* (to be abandoned) is that the impurities associated with contaminated *jiva*, such as attachment or desire (feeling of mineness, i e *mamatva* in regard to goods and beings), *ahamkara* (ego), aversion, passions (anger, pride, deceit and greed), are the cause of

mental agitation (*kshobha, akulta*) and tension They rob the individual of its internal peace, happiness and equanimity and are responsible for external behaviour which is prejudicial to social harmony and well-being

Apart from the *jiva* (the living conscious principle), there are six other fundamental principles of life (called *tattvas* in Jainism) These are also described as *bahi* and *heya* They are based on the interaction of the self and the non-self (*jiva* and *ajiva*), soul and matter or mind and body as it is called in common parlance and used in ordinary language (the word mind does not, however, have the same sense or meaning as the self, soul, *atman* or spirit in Jainism and other Indian tradition) The seven fundamental principles of life are animate beings (*jiva*), inanimate or matter (*ajiva*), influx of material karman particles, and the accompanying psychic negativities and impurities into the soul (*asrava*), bondage or association of the self with those impurities and karmic matter (*bandha*), stopping of influx of fresh impurities and karmic matter (*samvara*), eradication or dissociation of the already accumulated impurities and karmic matter (*nirjara*) and total absence of impurities and karmic matter, i e liberation from all kinds of material or physical (*dravya*) and psychic or mental (*bhava*) karmic impurities and negativities (*moksha*)

These principles of life are called fundamental principles because peace, happiness, and social well-being depend on the correct understanding of these principles, which help in discovering the intrinsic, true nature of the real self or pure consciousness A discriminating insight (*samyak-darshan*) is necessary to understand the true nature of the self, its interaction with karmic matter and the reality of its present psycho-physical state of embodied existence so that the *jiva* can be on guard against the delusion or infatuation resulting from the identification of the self with the body and the senses The self should also be aware of the causes of the influx of the karmic matter (*asrava*) and the karmic bondage (*bandha*), in which passions play a signification role, so that it can practice moral and spiritual discipline, including self-restraint, compassion, austerities, etc which will facilitate *samvara*, *nirjara*, and *moksha* (liberation) [35]

These seven basic principles of life described above become nine by the inclusion of *punya* (*shubha*, auspicious and wholesome) and *papa* (*ashubha*, inauspicious and unwholesome) These nine principles of life (*nava-tattva*), also known as nine categories (*nava-padarthas*), are important because of their relevance for understanding the evolution and condition of the soul in the various stages of its life-history Of these, the first two (*jiva* and *ajiva*), the self and the non-self, are fundamental categories, while the other seven must be recognised as resultant categories due to the interaction of the first two In spite of the subsidiary nature of these seven categories, they are equally important as the first two in as much as their knowledge is quite essential to the process of self-development leading to liberation or self-realization which is the highest objective of human endeavour

Each of the five principles, categories or aspects, arising out of the interaction between *jiva* and *ajiva*, are further divided into physical or material (*dravya*) *asrava*, *bandha*, *samvara*, *nirjara* and *moksha*, etc and psychic or mental (*bhava*) *asrava*, *bandha*, *samvara*, etc While *dravya asrava*, etc represent physical, external aspects of the Self 's impurities, resulting from its association or interaction with matter (*pudgala*), *bhava asrava*, etc represent psychic, mental, inner or internal aspects of those impurities Accordingly, the embodied self needs to undertake both external, moral, *vyavahara charitra* (conduct) or *vrata* (vows), etc and internal, spiritual, *nishchaya charitra* of *pratikraman* (repentance), etc as part of *samvara* and *nirjara* in order to attain *moksha* (liberation), which is considered to be the highest objective of human endeavour and, therefore, is said to be *upadeya* (to be realised)

Why *jiva*, etc. *tattvas* including *moksha* are said to be external and *heya*?

What is the basis for Kundakunda's argument (in *gatha* NS, 38) that *jiva*, etc external (*bahi or bahya*) *tattvas*, including *samvara*, *nirjara* and even *moksha* (liberation) are *heya*, i e not to be desired or aspired for? They are said to be external and *heya* because they are different from or other than the intrinsic or essential nature

of soul, and are the product of or conceived in relation to *karma upadhi* (association of karman, both material and psychic), and as such, they are infected or imbued with a desire or expectation of *moksha* Since the path to *moksha* lies in overcoming desire and is typically described as liberation from the inexorable law of karma, is not the search for *moksha* — the state where no desires are left — itself an act of desire? This paradox was quite evident to Kundakunda when he described (NS, 38), *jiva*, etc *tattvas*, including *moksha*, *bahi* or *bahya* and *heya* Even the desire for *moksha*, it seems, is a form of bondage

Liberation or *moksha* is a state of desirelessness, which is free from all kinds of bondage It is self-realization, i e realization of the intrinsic purity of consciousness, which is natural and inherent to the soul It is not to be viewed as a duty, which is prescribed by other and becomes compulsion, or an expectation or desire Trying to be something that you are not is not possible The want of *moksha* is no different from any other want that we might have *Jiva* (the embodied self), feels or views itself in bondage, to be bound by *karmas* (both material and psychic) and, therefore, seeks or desires liberation (*moksha*) from that bondage, *moksha* is, thus, a contrivance or product of *karma upadhi* But the *atma* (soul or pure consciousness) entertains no desire, or want of anything including that of *moksha* (liberation) because it is essentially pure and free from karmas, it only realizes its intrinsic nature, i e self-realization, which is inbuilt or inherent therein

In his commentary of *Samayasara gatha* 13, Acharya Amrtachandra remarks "*kevala jiva vikarashcha punyapapasravasamvaranirjarabandhmoksha lakshanah*" In other words, the defilement or distortion, or altered state (*vikara*) of *jiva* (self) have the characteristics of *punya* (*shubh* or auspicious or meritorious), *papa* (sinful, *ashubha* or inauspicious, demerit) activities, *asrava*, *samvara*, *nirjara*, *bandha*, and *moksha*. From the perspective of intrinsic purity, the nature of *jiva* is one of pure consciousness (*jnayak bhava*) The defilements and distortions (*vikara*) or non-natural (*vibhava*) modifications of *jiva* are due to its association, involvement or interaction with non-self or matter (*jivasya vikara hetu ajiva*), which necessarily acts as the subsidiary or aux-

iliary cause (*nimitta karan*) of these distortions and defilements The reason why *moksha*, etc. *tattvas* (principles or categories) have been described by Kundakunda as *bahi* (external or different) from soul (consciousness) and *heya* (not to be desired) in *Niyamsara* (NS, 38) and *vakara* by Amrtachandra in his commentary on *Samayasara gatha* 13 is to draw our attention to and lay emphasis on the uncontaminated nature of pure consciousness In this regard, A. Chakravarti points out

> These categories though considered as real entities because of their importance in the life-career of the soul, it must not be forgotten, are but the various aspects resulting from the interaction of the fundamental reals, *jiva* and *ajiva* Recognition of this fact would naturally imply that it is the same unitary self that is present through these categories which are but the modifications of the same self caused by the operation of the non-self *upadhis* Thus it is possible to eliminate the modifications caused by external conditions since they do not form part of the real nature of the self Thus, after eliminating all those modifications alien to the nature of the self caused by external conditions, it is possible to contemplate upon the nature of the pure self Such a realization of the self brought about by the discriminative knowledge of the true nature of the self, as distinct from the operating external conditions, would ultimately reduce the categories which are considered real and important to a status of unreality and unimportance Such a knowledge of the true self present throughout these categories and yet transcending all these modifications is called *atmakhyati*, knowledge of the self *par excellence*.[36]

There seems to be several considerations underlying Kundakunda's assertion that *jiva*, etc *tattvas*, including *moksha*, are *bahi* or *heya*

1 These *tattvas* are the product of interaction between *jiva* (embodied self) and *ajiva* (non-self or matter) In fact, *jiva* itself is the result of association of material karman (body)

with consciousness (the intrinsic nature or essential element of *jiva*, i e *antas-tattvam*),

2 to distinguish *atma* (soul or core consciousness) from *jiva* (the embodied self),

3 to dissociate this consciousness from all relational aspects or conditioning effects of *karma-upadhi*,

4 to rid consciousness of any trace of desire or attachment to anything, even desire for *moksha*, and

5 to highlight the freedom, independence and significance of the unconditioned, intrinsic and essential nature or psychic state of consciousness (*parinamika bhava*) This *bhava* ensures the possibility of self-realization or salvation

Four of the five *jiva bhavas* (the psychic, emotional, experiental states or conditions of consciousness), viz the rising (*audayika* or fruition of karma), suppressing (*aupashamika*), annihilating (*kshayika*), and mixed process of partly eradication and partly supppression (*kshyayopashamika*), are causally connected with or related to physical (*dravya*) karma or *karma upadhi* But the fifth *parinamika bhava* is the intrinsic and essential nature of the self (*jiva*), unconditioned by karmas (both physical and psychic) It is *nirupadhi* character It is non-relational (*nirpeksha*), having no causal connection with *samsara* (world) or *moksha* (salvation) (*moksha* also is a contrivance or product of *karma upadhi*, since it has causal connection with karmas) *Parinamika bhava* is *nishkriya* (inactive) *bhava* and, according to this *bhava*, the *Jivas* may be said to have neither beginning nor end, as spiritual existences they are eternal Neither are they created nor can they be destroyed Thus, while the first four *bhavas* are relational or related to *karma upadhi*, the last one is not related to anything and is unconditioned It is from this viewpoint that *jiva* etc *tattvas*, including *samvara*, *nirjara* and even *moksha* are *bahi* (external) and *heya*

There is not the slightest doubt that *samvara*, *nirjara* and *moksha* are definitely *upadeya* (to be followed and aspired for) by the empirical, embodied self from the *vyavahara*, *nishchaya* and *shuddha* points of view, concerned as they are with the purification of the impurities of self, both physical and psychic But when the self is

established in *Paramatma swarupa* (the intrinsic and essential nature of the self) and attains the state of *siddha* (perfect, liberated, pure soul, and *krita-krtya*, i.e nothing else is left for Him to be done or accomplished), he neither has any need or desire for liberation (*moksha*), nor does he need to undertake any efforts by way of practicing rules of moral conduct, such as *vrata* (vows), *samiti*, etc from *vyavahara naya* and spiritual discipline of *pratikraman* (repentance), etc from *nishchaya naya* for purification of the soul

Siddhahood (the state of liberated soul) represents the status of *paramatma* (supreme soul), perfect, supreme state of the self, pure state of being, from which there is no fall. Therefore, the various methods, processes and procedures of purification, which are necessarily relevant and most essential in the case of empirical, embodied impure being, have no relevance whatsoever in regard to the already purified (100 per cent pure) beings To talk or think of *samvara*, *nirjara* or even *moksha* in the case of the pure, perfect soul is unnecessary, undesirable and meaningless For similar reasons, *pratikraman*, *pratyakhyan*, etc , both physical and psychical (SS, 284), external *garha*, i.e verbal confession before the master, internal *ninda*, i e self-censure, and *prayashchitta*, i e expiation, etc , are described in *Samayasara* (SS, 306) as constituting *vishkumbha*, i e the pot of poision for those who have *param shuddhata* (supreme purity) as Amrtachandra says, or those who are established in *veetraga charitra* (perfect non-attached conduct) or *nirvikalpa shuddha upayoga* (undifferentiated, pure consciousnes ,), as Jayasena states in his commentary in that *gatha*, while *apratikraman* (non-repentance), etc are said to constitute *amritkumbha*, i e the pot of nectar (SS, 307) for such people, i e the pure self Why and for what purpose a person, who has not committed any fault, misdeed, wrong or sinful act, should undertake repentance (*pratikraman*) Obviously, medicine is meant to be given to a diseased person, not to the perfectly healthy person.[37]

Prof Chakravarti's remarks in this regard are quite pertinent

In the case of the supremely pure state of the self, to talk of *pratikraman*, etc , is to drag it down to the empirical level and

to postulate the possibility of occurrence of impure emotions which ought to be disciplined and controlled Hence to talk of *pratikraman*, etc in this state will be a positive evil. Hence the revered author considers the various kinds of moral [and spiritual] discipline to be things to be avoided and calls them poison pot Then what is the significance of the opposite, *apratikraman*, etc which are described to constitute the pot of nectar? Here the term *apratikraman* implies not the mere opposite of *pratikraman* The mere opposite of *pratikraman* would imply removing the disciplinary act and giving free access to the impure emotions towards the focus of attention That would be positive degradation of the self Hence this interpretation of the term would be inapplicable to the pure self in the transcendental region Therefore, the negative prefix in the words *apratikraman*, etc must be taken to signify the absence of necessity to practise the discipline When the self is absorbed in its own pure nature by attaining the yogic *samadhi*, there is a full stop to the series of impure psychic states characteristic of the empirical self Hence there is no necessity to practise various kinds of discipline The very absence of those disciplinary practices produces spiritual peace that passes understanding It is in that stage there is the pot of nectar Such a spiritual peace necessarily implies spiritual bliss which is the characteristic of the Supreme self [38]

In the second part of the first line of NS, *gatha* 38, Kundakunda has used *appano* (*atman*) and *appa* (*atma*, i e soul or pure self) in order to distinguish it from the embodied *jiva* Only the pure soul (*atma*) is said to be *upadeya*, i e to be aspired for and efforts made in the direction of realising the pure, unadulterated, unconditioned state of the self for the good and well-being of *atmanah* (soul) In *Samayasara gatha* SS, 11 also the same idea is conveyed when *shuddha naya* is declared to be *bhutarth*, i e aspired for, as it is the goal of human endeavour Understanding well the position regarding what is to be abandoned (*heya*) and what is to be owned or accepted (*upadeya*), one should give up all that is distortion or deviation from the true nature of the self

Pure self is free from *karma-upadhi*

The second line of NS *gatha* 38 describes the state of the pure self as being absolutely free from all the *guna-paryayas*, i e the internal and external modifications of attributes and forms, arising out of material, unconscious *karma-upadhi*, i e association or conditioning by karman Externally, it implies the material operative condition constituting the *karma-upadhi*. Internally, it implies the psychic modification in the self caused by the corresponding karmic *upadhi*. Thus, each one of the various categories or principles of life has a two-fold nature, material and psychic, which are designated respectively by the terms "*dravya*" and "*bhava*" Thus, we have in each case, *dravya punya*, and *bhava punya*, *dravya asrava* and *bhava asrava*, etc [39]

From the *shuddha naya* (pure standpoint), the soul is said to be free from all the internal (psychic) modifications of the attributes and external modifications of physical forms arising out of *kammopadhi* (*karma upadhi* in Sanskrit) (NS, 38) This is possible because the self has the potentiality of self-realisation, salvation, liberation or Godhood The potentiality is due to the unconditioned psychic state or dispositions of pure consciousness (called *parinamika bhava*) While the other four emotional states or psychic dispositions (*bhava*), viz *audayika*, *aupshamika*, *kshayopashamika* and *kshayika* are the result of the rise or coming into fruition (*udaya*) of karmas, subsidence (*upasham*) of karmas, dissociation-cum-subsidence (*kshayopashama*) of karmas and dissociation and destruction (*kshaya*) of karmas respectively, the *parinamika bhava*, i e the intrinsic nature of the self, has no relation, association or connection whatsoever with any type, aspect or *upadhi* of karman, i e both *dravya* and *bhava karma* (NS, 40) The perfect self is considered to be free from all the above-mentioned *aupshamika*, etc four *bhavas*, including *kshayika* (total dissociation, and complete disintegration or destruction of karman from the soul) (NS, 41)

The empirical self is contaminated by the material karman and the impure psychic dispositions of attachment, aversion, passions, etc because of the erroneous identification of the self with the body, senses and the mind However, these impure *bhavas*

(psychic dispositions, the changing states of consciousness or thought activities) are considered as not representative of the intrinsic nature of the self The purpose behind this assertion is to persuade the self to look within and underneath these dispositions or psychic states and strive to regain the intrinsic purity of the self

The pure psychic states of the self engenders equanimity The auspicious (*prashasta* or *shubha*) and inauspicious (*aprashasta* or *ashubha*) psychic dispositions, on the other hand, are said to give rise and lead to attachment and aversion, pleasure and pain, the psychic, emotional agitations (*kshobha*) and never-ending tensions, and result in karmic bondage Therefore, from the *shuddha naya*, the self should strive to realize, through self-discipline, the intrinsic nature of its pure self (*atmanah atma*, *svakiya shuddha atma*), which is absolutely free from all the attributes and modifications, caused by the *karma upadhi* (the impurities and limitations of karmas) (NS, 38)

Various psychic dispositions (*bhavas*)

In NS *gathas* 39 to 48 of chapter 3, Kundakunda enumerates a large number of (as many as 51 as compared to 29 listed in *Samayasara gathas* 50 to 55) psychic dispositions (attachment, passions, etc) or unwholesome inclinations, conditions and states of mundane or worldly existence, and non-natural (*vibhava*) modifications of all kinds, including respect and disrespect, feelings of pleasure and pain, birth, old age, disease, death, sorrow, genders of male and female, human or sub-human (animal), etc forms All these conditions and *bhavas* (psychic dispositions) are said to have been described from the *vyavahara* point of view (NS, 49)

All of them, Kundakunda states, are concerned with *para-davvam* or *para dravyam* (external, foreign, substance other than the self) or are modifications, i.e defilements (*para svabhava*, i e other than the intrinsic nature of the pure soul) (NS, 50), resulting from the soul's identification with worldly objects or persons and for which foreign substances, including material karman, have acted as subsidiary causes (*nimitta*) Hence, they are *heya*, i e worth renouncing, while internal principle of pure consciousness (*antas-*

tattvam), which is the intrinsic nature or principle of one's own substance, i.e. soul (*sva-dravya* or *svaka-dravya*), is *upadeya* (worth realizing) (NS, 50).

Reasons for laying emphasis on intrinsic purity

Since *shuddha naya* draws attention to the pure, uncontaminated state of the self, untouched by attachment, aversion and passions, it points to the potential divinity of the empirical self (*jiva*) with a view to inspire him to realize intrinsic purity and enjoy the unalloyed status of pure consciousness, bliss and knowledge. The use of the word "*soham*" (I am that perfect, pure supreme soul, i.e. *paramatma*) in NS *gathas* 96-98 reminds us that we can achieve self-realization, i.e. salvation by the practice of self-discipline (*niyam*).

From the standpoint of *shuddha naya*, the self is the doer and enjoyer of its own pure psychic states (*shuddha bhavas*). The enlightened self, which has realized its true nature, manifests the pure aspects, modes or states of consciousness and, thus, is said to be the substantial agent or doer of *shuddha bhavas* (pure thoughts).

The intrinsic attributes of consciousness (*chetana*), the psychic aspects, characteristics or properties of intuition (*darshan*), knowing (*jnana*), feeling (*affective*) and activity (conation, willing or *karma chetna*) persists or continues to exist and reside in the soul even in the liberated state, shining in their full effulgence as infinite vision, infinite knowledge, infinite bliss or happiness and infinite vigour (*ananta chatushtaya*) (NS, 71) and is not extinguished or destroyed.

While in the contaminated state the self indulges in deluded and distorted psychic dispositions (*vibhava parinati*), it does not lose its original condition, i.e. its innate purity; it never leaves or gives up its *svabhava* (innate nature). *Shuddha naya* reminds us of our spiritual magnificence and glory. It prompts the sullied self to behold its spiritual heritage. It endeavours to infuse and instil into our minds the imperativeness of *shuddha bhavas* (pure psychic dispositions) after abundantly showing us the empirical and evanescent or transitory character of *shubha* (auspicious) and *ashubha* (inauspicious) *bhavas* (psychic dispositions) that bind the

soul to mundane existence It does not assert that the soul is at present perfect but simply affirms that the self ought to realize or regain the true or pure nature of self It has the force of 'ought' and not of 'is', and this force is valid for empirical selves [40]

That every living being has the potential of becoming *siddha* (liberated soul) and attaining self-realization or salvation, as they have the same intrinsic nature as liberated souls from the *shuddha* pure point of view, is emphatically asserted in *Niyamsara gatha* 49 According to the *Samayasara* (SS, 14), the self, from *shuddha* viewpoint, perceives the soul as not bound (by karmic matter), untouched, i e uncontaminated by it (karman) in spite of its association with matter, it retains its pristine purity, as a lotus leaf in water remains untouched by it, not other than itself, i e retains its identity like clay or gold even when they are shaped into different forms, steady, i e unperturbed just as the light house in the sea remains steady in spite of the distrubance caused on the surface by the waves, without any difference, i e retaining its undifferentiated consciousness, in spite of having its attributes like intuition, knowledge, etc and not combined or united with adventitious thought activities such as attachment, aversion, etc , i e retaining its true nature

The pure self or soul is said to be free from all defects, including external and internal *parigraha* (possession of external goods or worldly objects and mental belongingness or feeling of mineness, i e *mamatva bhava*, with regard to material things), attachment, blemishes and passions (anger, pride, deceit, lust or greed), etc (NS, 44) It is also devoid of taste, colour and smell, without sound, not amenable to sense-perception or inferential knowledge, not cognizable or comprehensible by any outward or external sign, without any material or bodily shape and having *chetana* (consciousness) as its distinguishing characteristic (NS, 46, also SS, 49) Again, just like liberated souls, the mundane souls are free from oldness, death and birth (NS, 47), indestructible, bodiless, supersensuous, devoid of karmic filth and pure self from the *shuddha* point of view (NS, 48)

There are several reasons and benefits of laying emphasis on *shuddha naya*.

1 It reminds us of the magnificence of our spiritual consciousness apart from our physical, mental, emotional, and intellectual consciousness
2. It provides inspiration, in describing the pure nature of the self, it arouses an ethical and spiritual awakening in the aspirant
3 It sets the goal, objective, destination and direction
4 It ensures that external self-restraint or moral conduct and internal self-discipline are to be geared in that direction
5 It teaches that one should not stop in the mid way and remain stuck there
6 It points out that one should not swerve, deviate or go astray from the chosen, correct path
7 It accounts for positive outlook and constructive approach
8 It asks us to look toward pure consciousness (*jnayaka bhava*) rather than impurities of the soul
9 It instils self-confidence, since impurities and negativities are of our own making, we alone can undo that
10 It draws our attention towards inner peace and happiness and away from indulgence in sensual pleasures
11 It asks us to distinguish pure self from not only material karman, worldly objects and body etc , but also from psychic (*bhava*) karman and mental states of impure thoughts
12 It lays greater emphasis on the purity of internal, psychic dispositions (*bhavas*) than on external activities, rituals, gender or *vesha* or *linga*, i e wearing of yellow robes or nakedness, etc
13 It points to the great significance of independence and self-reliance, rather than on grace of any God or person

Although there are many benefits of laying emphasis on *shuddha* viewpoint, it should be kept in mind that merely repeating *shuddhoham* (I am pure) or *aham brahmasmi* (I am *brahman*, supreme

Being) will not alone lead to the achievement of the objective One has to work strenuously, to work hard towards the purification of the soul by getting rid of the defilements, weaknesses and limitations of the self Accordingly, after describing the characteristic features, traits or qualities of *shuddha atma* (pure self), enumerated in *gathas* 38 to 46, and the ideal, goal or objective of enlightened self, Godhood (*paramatman*) (supreme soul) or liberated soul, Kundakunda proceeds to describe the means to realize that objective, viz. enlightened vision, enlightened knowledge and enlightened conduct These represent the three aspects of consciousness, viz the affective or emotional, cognitive and conative, willing or activity, which are also recognized in psychology, the science concerned with psyche or mind

Path to Salvation

These three means of attaining salvation are also recognized in Hinduism and given the names of *bhakti* (devotion) *marg* (means), *jnana* (knowledge) *marg* and *karma* (action) *marg* Although on the face of it, they seem to appear similar to Jainism, there are significant differences between the two approaches Firstly, in Hinduism, it is said that one can attain salvation by following any one of the three *marg* (means), in Jainism not any one of these three but all the three together constitute the *marg* (means) to attain liberation, they are not three different or separate *moksha marga* Secondly, *bhakti* of Hinduism is primarily anchored or based on the efficacy of surrender to God or God's grace, which has no place whatsoever in Jainism.

Great emphasis is laid in Jainism on independence and self-reliance and even when worship of enlightened souls is prescribed it is because they are considered as ideals and models and because one wants to emulate their qualities and follow the path they have traversed Moreover, *samyak-darshan* (enlightened view) of Jains consists of not only dedication and devotion to the cause but also direction, clarity of vision, and "outlook" or "orientation," dynamism, motivation, enthusiasm and commitment, i e a "transforming vision or *Weltanschauung*, or something similar" [41] There are also significant differences between the *jnana-marg* and

karma marg of the Hindus and *samyak jnana* and *samyak-charitra* of Jains (explained in later part of this introduction)

Each of the three constituents of *moksha-marg*, viz. *samyak-darshan*, *samyak-jnana* and *samyak-charitra*, can be described from both *vyavahara* (external, outer, *para*, i.e other-referential, *para-ashrita*, i.e dependent on other or in relation to other, social, practical, moral, etc) and *nishchaya* (internal, inner, *sva*, i e self-oriented or self-referential, *sva-ashrita*, i e primarily dependent on the self or in relation to the self) standpoints (*naya*) But from the *shuddha* or *paramartha* (pure, substantial, non-differential, indivisible identity and unity, *sva-ashrita nirpeksha*, i e devoid of any *apeksha* or relation, involvement or association of *para* (other) or any material *upadhic* condition) *naya* (standpoint), the three attributes or characteristics of *darshan* (intuitive), *jnana* (cognitive), and *charitra* (conative, activity) are merely different aspects of consciousness and cannot exist independently of the substance (self, *atma* or soul) Likewise, *moksha marga* (the path of liberation) of the nomenclature of *vyavahara* and *nishchaya* are not two separate or different paths to salvation, there is only one *moksha-marg*, which has been described in two different ways and in which *vyavahara moksha marg* acts as the auxiliary or supporting cause of internal purification

The substance, according to Jainism, also cannot exist independently of attributes or characteristics (*guna paryayavat-dravyam*,[42] i e the substance is endowed with attributes and accompanied by modifications) Accordingly, the three characteristics of *darshan*, *jnana* and *charitra* are, thus, only verbal differentiations employed to explain and communicate to others the complex nature of the unitary self (*Samayasara*, SS, 7) [43] The point that the attributes can only be differentiated verbally from the substance is illustrated by Jayasena in the following manner We may speak of fire that it burns, that it cooks or that it shines, when we consider the various purposes for which it is employed Burning, cooking and shining are spoken of as the various properties of fire, because of its relation to other things, based upon different purposes In spite of the various descriptions of its properties, fire is one and the same Similarly the self is one indivisible identity and unity in

spite of the various descriptions of its nature in terms of *darshan*, *jnana* and *charitra* [44]

In *Niyamsara*, Kundakunda specifically distinguishes *vyavahara naya charitra* (conduct from *vyavahara naya*) and *nishchaya-naya charitra* (conduct from *nishchaya-naya*) (NS, 55) Moreover, he considers and emphasizes that each of the two aspects (external and internal) of conduct are, in fact, *tapas charan* (observance of austerities from *vyavahara* and *nishchaya nayas*) (NS, 55) The enlightened conduct (*samyak charitra*) consists of control of one's external activities of body, speech, etc (i e *vyavahara charitra*) and internal activities of attachment, passions etc (i e *nishchaya charitra*) (*Dravya Sangraha*) (DS, 46) The *vyavahara* conduct, consisting of five vows (*vrata*), five *samiti* (carefulnesses) and three *guptis* (control of external activities of body, speech and mind) is described in chapter 4 (NS *gathas* 56 to 68) and *nishchaya charitra*, comprising of control of internal aspects of mind, speech and body (NS, 69-70) and *pratikraman* (repentance), etc is explained in detail in chapters 5 to 11 (NS, 77-158)

While enlightened conduct is clearly distinguished as *vyavahara* conduct and *nishchaya* conduct in *Niyamsara*, enlightened vision (*samyak darshan*) and enlightened knowledge (*samyak jnana*) are not so specifically designated by name as *vyavahara* and *nishchaya* However, it seems that *samyak darshan* and *samyak jnana*, which have been dealt with in earlier pages of this introduction while discussing *gathas* 5 and 10-14 respectively, have obviously been described from *vyavahara* point of view (*naya*), as those are concerned with external, outer aspects or subsidiary, auxiliary causes (*nimitta*) of enlightened vision and enlightened knowledge, while the description of enlightened vision and enlightened knowledge from *nishchaya naya* is contained in *Niyamsara gathas* 51 and 52

Samyak-darshan (Enlightened View)

In *Niyamsara gatha* 51, Kundakunda states that *samyaktva* (enlightened vision) is devoid of *upareet abhiniwesha* (*mithyatva*, i e perverted, deluded, one-sided, biased, incorrect view of Reality), which accounts for indiscriminate clinging to a wrong or

deluded view due to attachment, aversion, etc As a result, a deluded person has body-alone sense, identifies the self with the body, the senses, passions and external things, has perverse and negative attitude and remains engrossed in utter selfishness, intense attachment to worldly objects and gratification of senses Such a deluded person is completely ignorant of the true nature of the self A person endowed with *samyaktva*, on the other hand, is firmly established in the self and has firm conviction (*shraddha*) that he is a sentient being, endowed with consciousness, quite distinct from the material body, the senses and the mind It is, therefore, the duty of the soul to relinquish attachment to the external objects and pursue its own nature, since every soul, from the point of view of its innate nature and inherent purity, is *Siddha* itself (NS, 49)

The external subsidiary causes of obtaining *samyaktva*, from *vyavahara naya* are said to be the study of scriptures or the instruction of persons who are well-versed in them and have experienced the divine within themselves The internal cause, from *nishchaya naya*, is the destruction, destruction-cum-subsidence or subsidence of view-deluding (*darshan moha*) karma (NS, 53) and the most intense type of passions The view-deluding karmas are of three kinds (1) *mithyatva* (completely deluded view) The soul is unable to distinguish between beneficial and harmful attitudes to life, (2) *samyak mithyatva* or *mishra mohaniya* (when enlightened and deluded views are mixed and there is a kind of oscillation between them) The soul has purged itself only partially of delusion, and (3) *samyaktva karma* (near-perfect enlightened view) Suppression of view-deluding *karma* results in an enlightened view which is imperfect or incomplete because it only lasts only for a short while and is destined to reappear [45]

Vyavahara samyak darshan, as represented by *apta agam tattvanam shraddhanam* (NS, 5), i e reverence of enlightened souls and verbal understanding of the *tattvas*, i e *jiva* (self), non-self and other categories, aspects or principles of life, including influx of negativities of passions, etc , on the basis of what is written in *agam* (scriptures) but without critical examination and proper understanding thereof or grasping the true nature of the self and

other *tattvas*, may be said to be mere external, subsidiary cause (*nimitta matra*) of *samyak-darshan*. But as Amritachandra states in his commentary on *Pravachanasara* (*gatha* III 39,) that even knowing the scriptures completely and having conviction (*shraddha*) in regard to *tattvas* (the principles and categories) and self-restraint, when destitute of the basic understanding of the true nature of the self, is ineffective [46]

Accordingly, Kundakunda lays great emphasis on *nishchaya samyak-darshan*, which is characterised by conviction in regard to the absence of *vipareet-abhinivesha*, i e *mithyatva* or deluded view which accounts for indiscriminate clinging to a wrong view due to attachment, delusion, etc (NS, 51) The use of the word "*eva*" (alone or only) with "*shraddha*" (conviction) regarding the absence of deluded or perverted view in the *gatha* signifies that Kundakunda attaches utmost or greatest importance to *nishchaya samyak darshan* as compared to *vyavahara samyak-darshan*, as no such word is used in NS, 5 dealing with *vyavahara samyaktva*. The deluded view (*mithyatva*) keeps a person oblivious and misguided in regard to the understanding of the true nature of the Self It is also the primary and internal cause (*upadana karana*) of passions and perverse and negative attitude in life that accounts for identification of self with the body, (*deha-ashrita*, instead of *atma ashrita*), and intense attachment to worldly objects and sensual pleasures Therefore, the first step in the direction of sanity and *nishchaya samyak darshan* (enlightened view) is to control one's likes and dislikes, i e attachment (*raga*) and aversion (*dvesha*) or passions

Enlightened Knowledge

Like enlightened view and enlightened conduct, enlightened knowledge is also divided into *vyavahara* and *nishchaya* categories Kundakunda states that the knowledge derived with the help of the senses and the mind, which are conditioned or contaminated by material karman, or through the books (NS, 12) written by others, howsoever intelligent or knowledgeable they might be, is *para ashrita* (dependent on other), external, *vyavahara* enlightened

knowledge (*samyak-jnana*) It is not effective unless it is supplemented, complemented or supported by one's own rational thinking, inner reflection and personal experience Truth must first be lived, before it can be possessed. Dependence on someone else may lead to deluded or one-sided viewpoint Kundakunda, therefore, points out that *nishchaya samyak-jnana* or enlightened knowledge (one's own experiential knowledge arrived after mature consideration and inner reflection) is devoid of or free from *samshaya* (doubt), *vimoha* (perversity, delusion or infatuation), and *vibhrama* (confusion, vacillation, or not having proper or balanced understanding of different standpoints and their respective contexts) (NS, 51)

People are easily led astray by the views of others and they tend to take the printed word for granted They are most susceptible to blindly accept and follow the books, particularly scriptures of their own religion or sect, which are written by highly respected religious teachers There is, thus, an in-built, obvious bias in favour of one's own inherited, traditional views and books and prejudice against other religions or views of other sects and books Moreover, since the *shastras* and scriptures of even the same sect are written by different authors having different background and intellectual calibre, at different times, in different circumstances, there are often significant divergences in the views that are expressed This creates confusion and vacillation in one's mind and people are seen holding or subscribing to one-sided views It is, indeed, a matter of deep regret that even very intelligent scholars of great repute have not been able to properly describe, explain and clarify the real meaning, true sense or implication (*vivaksha*) of Kundakunda's ethico-spiritual or axiological standpoints Pandit Todarmal had to devote one full chapter (chapter 7) of his magnum opus, *Moksha marg Prakashak*, to refute the deluded one-sided views of those who believed in either *nishchaya naya* only or *vyavahara-naya* alone

Nishchaya samyak jnana also helps in knowing which ones of the various *tattvas* (categories or principles of life) are *heya* (harmful, discardable, or rejectable) and which ones are *upadeya* (beneficial, acceptable, desirable or worth realizing) (NS, 52) Therefore,

nishchaya samyak-jnana should necessarily have freedom from delusion or infatuation (*vimoha* or *mithyatva*) and be accompanied by discriminative insight of right choice in regard to choosing or selecting the beneficial *tattvas*, viz *samvara* (self-restraint), *nirjara* (austerities) and *moksha* (liberation) and discarding or rejecting *asrava* (influx of karmas or association with negativities of attachment, aversion and passions, etc) and *bandha* (bondage of both kinds, viz *dravya bandh*, i e physical, material karmic bondage and *bhava bandha*, i e bondage of negative thoughts or psychic dispositions of attachment, aversion and passions, etc)

That absence of delusion and presence of discriminative intuitive insight, which are inalienable characteristics of *samyak darshan*, also form essential constituent parts of *samyak jnana* amply confirms that without *samyak-darshan* (enlightened view), neither knowledge nor conduct can be *samyak*, i e enlightened Samantabhadra's statement that even slight knowledge causes *moksha* in the case of one who is free from delusion (*moha* or *mithyatva*)[47] and that the attainment and non-attainment of *moksha* depends not on the (total or partial) cessation and non-cessation of ignorance (*ajnana*) but on the (total) elimination and non-elimination of the delusion-causing karmas,[48] further proves not only the intimate relationship between *samyak darshan* and *samyak-jnana* but also the fact that *samyak darshan* is the cause and *samyak jnana* is its effect Enlightened vision, enlightened knowledge and enlightened conduct — the unity of the three constitutes the path of liberation If one does not practise them, one is likely to indulge in distorted or deluded activities of mind, body and intellect In other words, such a person would tend to be necessarily carried away by perverse, deluded vision or world view, distorted knowledge of the nature of things or objects, and misguided activities based on likes and dislikes, attachment, aversion and passions

Vyavahara Charitra

From *vyavahara naya*, conduct (*charitra*) consists in observing

five ethical vows or *vratas* (non-violence, truthfulness, non-stealing, sex-fidelity and limitation of wants and possessions), the five *samiti* or carefulnesses (in walking, speaking, taking food, in receiving, lifting, putting and handling of things, and in disposing excrements, stools, urine, waste products, etc), and *gupti*, i.e three restraints of mind, body and speech All these rules of moral conduct (*vyavahara charitra*) are precisely defined in brief and concise manner (one *gatha* for each rule of conduct) in *gathas* 56 to 70 of the work

While the commentator of *Niyamsara*, Padmaprabhdeva, has included NS *gathas* 56 to 70 under Chapter 4 entitled "*Vyavahara Charitra*," in his scheme of chapterisation, Kundakunda states in NS, 76 that the contemplations (*bhavana*) contained in NS *gathas* 56 to 70 constitute conduct fromthe *vyavahara* viewpoint According to Kundakunda, this signifies that external moral conduct in relation to others has to be accompanied with internal contemplations, i e based on inner conviction or intenalised *Vyavahara charitra* cannot be divorced from internal *bhavas*, psychic dispositions or mental states One cannot cause external injury to others unless his mind is infected by vengance, aversion or passion of anger The *bhava* (the psychic disposition) or *parinam* (internal state of mind) constitutes the primary criteria of judging whether an act of *himsa* (violence) has been committed or not

Five vows (*vratas*)

Thus, the first vow of *ahimsa* (non-violence or non-injury) is said to be psychic disposition or exertion (*parinam*) free from (all) undertakings and activities injurious to any living being of any type or genre in any way (NS, 56) In *Pravachanasara*, Kundakunda defines *ahimsa* as follows "*maradu va jiyadu va jivo ayadacharasya nichchhida himsa, payadasya natthi bandho himsamettena samidassa* "[49] In other words "Let the creature die or live, on the part of the careless one the act of hurting is certain. by the mere fact of hurt he who is careful in his observances incurs no bondage " Commenting on the above *gatha*, Acharya Amritachandra remarks

> Impure psychic-attention is negligence, the taking of another's life is external. Whether the taking of another being's life occurs or does not occur, to the actual impure psychic-attention, proved by the careless conduct, which does not occur without it, the nature of hurting certainly belongs, and to the non-existence of impure psychic-attention, proved by the careful conduct, which occurs without it, the nature of hurting certainly does not belong, as is shown by the fact that the taking of another's life does not involve bondage therefore internal negligence is the more serious, and not the external Even so, the external should be recognized, simply as being an occasion for the internal negligence [50]
>
> Since existence of impure psychic-attention, proved by careless behaviour, which does not occur without it, is hurtful, inasmuch as bondage is known to result from the cause of taking the life of the six classes of bodies, and since non-existence of impure psychic-attention, proved by careful behaviour, which occurs without it, is non-hurtful — for, inasmuch as it has not the slightest bondage resulting from the "other," it is known to be like a lotus luxuriating in the water, without assoil — for these reasons internal negligence, which has the form of impure psychic-attention, must be rejected in all cases where external negligence, in the form of taking another being's life, which is merely occasion of internal negligence, is entirely rejected [51]

Amrtachandra states that the material vitalities (*dravya prana*) of "the other" are sometimes injured and sometimes not, but (always) the soul binds (itself with) karmas, through being impassioned, causing injury to the subjective *pranas* (*bhava prana*) of itself [52]

Amrtachandra further explains "*apradurbhava khalu ragadinam bhavati himsa iti, tesham eva utpatti himsa iti*", i e , violence is the result of the psychical disposition or appearance of thoughts and feelings of attachment, passions, etc while non-appearance of these is assuredly *ahimsa* Thus, *himsa* exists wherever *raga* (attachment) and *dvesha* (aversion) occur even though no creature is

injured or perishes. In other words, the emergence of passions, such as attachment, etc , is violence (*himsa*), even though no creature is killed, while the non-emergence of passions is non-violence He adds "This indeed is the summary of Jain scriptures or the essence of the teachings of *Jina* in brief."[53]

The second vow of truthfulness consists in renouncing mental activity (*parinam*) leading to falsehoods resulting from attachment and aversion or delusion (NS, 53) The third vow of non-stealing means renunciation of the psychic disposition (*bhava*) of picking up articles belonging to others, lying in a village, a town or city or a forest (NS, 58) He, who, after seeing the *rupa* (face, features, shape or beauty) of a woman either in person or through picture, does not entertain any thought or desire (*vanchha bhava*) for her and remains free from any psychic inclination (*parinam*) of sex craving is said to observe the fourth vow of *brahmacharya* (chastity or sex fidelity) (NS, 59)

He, who, being imbued with psychic or mental contemplation or inward thought (*bhavana*) devoid of any consideration, regard, expectation or desire (*nirpeksha*), renounces all (*samasta*) *ganthanam* (*granthi* in Sanskrit), i e attachment of all kinds, is said to observe the fifth vow of renunciation of attachment or limitation of wants and possessions (*parigraha tyaga*) (NS, 60) The use of the word "*ganthanam*" or "*granthi*" is, indeed quite significant It denotes that attachment to external objects, or possessions is binding, entrapping, enslaving, clinging, or clutching of the soul from all sides by *para* (other) objects or things *Parigraha* consists of two terms "*pari*" and "*graha*" "*Pari*" means round, round about, abundant, rich or fullness, while "*graha*", i e "*grahana*", means to take hold of, to accept, to receive or to possess something *Parigraha*, thus, has two dimensions the inner dimension or subjective side consists of attachment, *askti* or *murchha*, while the outer dimension or objective side is made up of material goods and external possessions The two dimensions are inter-twined and imply a state of mind, an attitude and a way of life *Aparigraha* means limitation of both wants or desires (*ichchha parimana*) and possessions. This definition of *aparigraha* is realistic, scientific and quite comprehensive since it embodies the en-

ture connotation signified by the term. It believes, in the first place, that those who have the least vestige of a feeling of attachment, notwithstanding the external renunciation of all worldly acquisitions, are far from non-acquisition. Secondly, it expresses that the possession of external things is not possible without internal attachment. Thus, both the internal attachment and the possession of external things come within the sweep of *parigraha*.

Vyavahara charitra (conduct), consisting of five vows, emphasizes the social aspect of moral teaching, since conduct has significance only in man's relation with others, and refers to the correctness of man's dealings with the rest of the world. *Ahimsa*, etc. rules of moral conduct are ethico-social values, that give importance to the outward behaviour of human beings which is considered socially valuable. The outward (external), *ahimsa* in social intercourse from *vyavahara naya* and the *inward* (internal), spiritual *ahimsa* from *nishchaya naya*, influence each other and are complementary. One without the other is incomplete. Although in most cases the internal precedes the external, he, who exclusively emphasizes the internal at the expense of the external, Sogani observes, "forgets the significance of outward behaviour. He loses sight of the fact that the impiousness of external actions necessarily leads to the pollution of the internal mind, thus disfiguring both the aspects, namely, the internal and the external. In consequence, both internal [*nishchaya*] and external [*vyavahara*] aspects should occupy their due places."[54] External social conduct (*vyavahara charitra*) is reflective of inner thoughts and feelings; righteousness does not take root or germinate in a mind infected by passions.

Five carefulness (*samiti*)

Discussing five-fold carefulness (*samiti*), Kundakunda states that he, who walks carefully on the path without injuring or harming any living being, including himself, is said to observe *irya samiti* (carefulness in walking) (NS, 61). Carefulness in speech (*bhasha samiti*) consists in speaking what is beneficial to and serves the good of oneself as well as others (*saparhidam* or *sva para hitam* in Sanskrit), which is devoid of back-biting, ridicule and harsh

words, and which avoids condemnation, censure, blaming or talking ill of others (*para-ninda*) and indulgence in self-praise (NS, 62). In other words, the three criteria of speaking or the three yardsticks/things one should observe in speaking are that it should be *hita kari* (beneficial to others), *mita* (brief, concise, to the point) and *priya*, i e not harsh or condemnatory of others As Kabir said "*aisi vani boliye, man ka aapa khoye, auran ko shital kare aapahu sheetal hoya*," i e speak in such language that it is free from egoistic or selfish motives and is devoid of self-praise It should be cool and refreshing to others as well as to oneself

He, who takes the food in moderation, given by others, which is wholesome and pure, i e free from animate food, and which is not prepared especially for him, at his command or request or by obtaining his consent (*krita-karita-anumodana*) He takes such food with calmness and equanimity (*sama bhava*), i e irrespective of whether or not the said food is tasty or to one's liking or not Such a person is said to observe the *eshana samiti* (carefulness in eating or taking food) (NS, 63)

The psychic disposition and activity or internal mental state (*parinam*) of observing carefulness in picking up and putting down things, such as books, jug, etc is considered *adana nikshepana samiti* (carefulness in handling, i e lifting and laying down, things) (NS, 64) Carefulness in disposing excrements, stools, urine, etc in proper place and in such manner as would cause no harm to living beings and avoid inconvenience to others, is described as *pratishthapana samiti* (NS, 65) This *samiti* helps to maintain cleanliness and prevent infectious and other diseases, thereby promoting the health and well-being of all beings

Three restraints (*gupti*)

According to Kundakunda, the three restraints (*gupti*) of mind, speech and body are aimed at protecting a person from sinful activities and purifying the self of all its impurities from both *vyavahara* and *nishchaya* viewpoints Restraint of mind (*mano-gupti*) from *vyavahara-naya*, he states, consists of *parihara* (i.e leaving, removing, avoiding or abandoning) of sinful or defiled, delusive or infatuation, instinctive (*sanjna*), attachment, aversion, etc un-

wholesome or inauspicious thoughts

While in NS *gatha* 66, Kundakunda has spoken of removing attachment, etc mental impurities within the context or preview of inauspicious (*asuh* or *ashubha* in Sanskrit) thoughts or mental states (*bhavas*), in NS *gatha* 69, he talks of *nivritti*, i.e refraining, abstaining, stopping or discontinuing completely attachment, etc impurities from the mind as *mano-gupti* (restraint of mind) Obviously, restraint of mind in NS, 69 seems to be of stricter kind, since attachments etc are not qualified by the words "*asuha*" (*ashubha*) "*bhavas*" (inauspicious thoughts), and therefore, seems to include both inauspicious and auspicious thoughts among deviations from intrinsic purity of the soul Although NS *gatha* 69 does not specifically mention *nishchaya naya*, but the absence of *vyavahara naya*, the explanation of *mano-gupti* again after finishing the description of three restraints, including that of speech and body, implies and indeed is quite indicative of the fact that the statement in NS *gatha* 69 has been made from *nishchaya* viewpoint

Restraint of speech (*vachana gupti*) is said to be *parihara*, i e avoiding of utterance of words or unnecessary gossip usually indulged in by people relating to women, state/politics, theft and food etc , which are the cause (*hetu*) of sin (*papa*), or refraining or from falsehood (NS, 67) This description of restraint of or moderation in speech, which is external conversation with *para* (others), appears to have been made from *vyavahara naya* Its description from *nishchaya naya* seems to be contained in NS *gatha* 69, after all the three restraints (*gupti*), including restraint of body from *vyavahara naya*, have been described in NS *gathas* 66 to 68 It states that *nivritti*, i e refraining or abstaining from falsehood, etc , or observing silence is *vachan-gupti* (restraint of speech) (NS, 69)

The restraint of *vachan-gupti* (restraint of speech) comprising of silence is of great significance It is estimated that 60,000 thoughts, which come to our mind, are usually about ordinary daily activities and create a mental pattern that leaves no space for silence This pattern reinforces our cultural belief that all gaps in conversation (silence) need to be filled quickly For many,

silence represents an embarrassment and a social defect Therefore, we learn to jump in to fill these spaces, whether or not our filler has any substance. Thus, we have no training in silence, and we see it as unwieldy and confusing Thus, we keep the inner dialogue going just like the outer Yet it is in that silent space where our ancient teachers, Kundakunda and Pythagoras, tell us to let our quiet mind listen and absorb, so that confusion will disappear and enlightened guidance will come to us The daily practice of silence gives us a greater sense of well-being, increased energy, higher productivity at a more conscious level, more satisfying relationships and a closer connection to God,[55] i.e one's highest self, the divine self, which is the real self of all of us Silence is, thus, not merely a time to relax or gather one's thoughts It is also not an intellectual exercise It is an alert openness to the still leading to the Inner Light

The restraint of body (*kaya gupti*) is said to consist of *nivrtti*, i e refraining or abstaining from physical acts of binding, piercing, beating or killing and contracting or expanding, etc. of living or animate beings (NS, 68) Obviously, this description again seems to have been made from *vyavahara naya*, while *gupti* (restraint) relating to *sharir* (body) from *nishchaya naya*, is described in NS, 70 as *nivrtti*, i e refraining or abstaining from the activities of the body, meaning thereby *kayotsarg*, i e relinquishment of attachment to the body or withdrawal of psychic attention (*upayoga*) away from the body and fixing it on the intrinsic nature of the self, as also *nivrtti* (abstaining) from *himsa* (violence), etc The addition of the word "etc " (*adi*) after "*himsa*" suggests that one should refrain from all other "sins like falsehood, etc , [as they] are the forms of violence, being destructive to the purity of mind or soul. They have been separately enumerated only to facilitate their understanding on the part of the disciple" [56]

Since the mind, speech and body are the only means through which the influx of karmas or negativities and impurities of any kind enter into the soul, the three restraints (*gupti*) of mind, speech and body are aimed at the alignment of the internal and external activities of the self with the result that not only one's inner thoughts and emotions are devoid of negativities and impurities

but also one's speech and external behaviour vis-a-vis others are straightforward, righteous and immaculate, reflecting one's noble character, devoid of any harm or injury of any kind, cheating, etc. in respect of others As the ancient saying declares "*manas-aikam, vachas-aikam, karman-aikam hi Mahatmanam, manas-anyat, vachas anyat, karm-anyat hi duratmanam*", i e the great souls or enlightened persons are honest and straightforward in their dealings with others, their speech and actions are in accordance with or in alignment with their thoughts and feelings or emotions Whatever they have in their minds, they speak out and act accordingly Vicious persons, on the other hand, are deceitful and crooked There is discrepancy in what they think or feel and what they express in words, and their actions may not tally with their speech They nurse ill-feelings, towards others in their hearts, such as hatred, aversion, enmity or jealousy, etc They speak in nice and pleasing tone, while their actions may be most harmful to others That is why it is said, actions speak louder than words, i e one should not trust the words of crooked persons

Five most revered souls (*pancha parameshthi*)

Apart from five vows, five carefulness and three restraints (*gupti*), conduct (*charitra*) from the point of view of *vyavahara naya* also includes contemplations (*bhavana*) in regard to the true nature and the attributes, qualities or characteristics of five (*pancha*) most revered souls (*parameshthi*) (NS, 71-75) Thus, *arihanta* or *arahanta* is the enlightened soul, who has destroyed (*hanta*) his enemies (*ari*) of delusion, attachment, aversion, etc and who is free from four *ghatia* (that are destructive of the intrinsic nature of self) karmas, viz knowledge and intuition or vision obscuring, obstructive of inner vigour, and the most harmful of all, the deluding karmas With the destruction of these karmas, the soul comes to possess absolute purity and full blossoming of its natural and inherent properties or powers of knowledge, vision, vigour and peace, happiness, or bliss respectively, which are crippled or held in check by these karmas The soul is, thus, endowed with knowledge of the true nature of soul (*atmajna*) from *nishchaya naya* and omniscient (*sarvajna*) from *vyavahara naya* (NS,

159), and other supreme attributes (*paramguna*), and have thirty-four *atishayas*, i e supernatural, extraordinary acquisitions or glories (NS, 71) These glories or external adornments do not, however, make *Arihanta* an enlightened soul and are not the real reasons for his commanding greater reverence [57]

The liberated souls (*siddha*) are those who have destroyed the bondage of all the eight kinds of karmas, the four *ghatia* karmas, mentioned in the preceding para, and the four *aghatia* (non-destructive) karmas, viz. feeling (*vedaniya*), body-making (*nama*), family-determining (*gotra*) and age (*ayu*) karmas They are, thus, possessed of eight great attributes They are the most exalted and eternal and occupy the highest position or status in the universe They have accomplished all that is to be accomplished (NS, 72)

The *acharyas*, the foremost among the saints, are those who have complete control over their five senses, have firm determination, are steadfast in the observance of virtues, and practise five kinds of conduct, viz those practices that strengthen enlightened vision or world-view (*darshan-achara*), enlightened knowledge (*jnana-achara*), ennobling enlightened conduct consisting of 13 rules of conduct (5 *vratas*, 5 *samiti* and 3 *gupti*), described in NS *gathas* 56-70 (*charitra-achara*), the austerities of *pratikraman*, etc (*tapa-achara*), and inner spiritual power, force, or vigour (*virya achara*) (NS, 73)

Those saints, who are endowed with *ratna-traya*, i e the three jewels of enlightened vision, knowledge and conduct, are well-versed in Jain scriptures and are capable of teaching and instructing others the principles of Jainism, remain unperturbed in adverse circumstances and are firmly established in desirelessness are known as *upadhyaya* (NS, 74)

Lastly, there are saints or noble souls (*sadhus*), who are free from all worldly engagements They are always absorbed in four kinds of contemplations, viz those of *maitri* (amity, friendliness and fellow-feeling and goodwill towards all living beings), *pramod* or *mudita* (appreciation of the merit of others), *karuna* (unstinted sympathy, compassion, or kindness for those in distress), and *madhyastha* (equanimity towards the perversely inclined) They are *nirgrantha*, i e free from all attachment to worldly objects and

persons, and *nirmoha*, i e devoid of delusion and infatuation (NS, 75)

In NS *gathas* 71 to 75, Kundakunda has enumerated the attributes and qualities of the five revered souls (*panch parameshthi*) and asked people to contemplate about those attributes These contemplations (*bhavana*), he adds, constitute conduct (*charitra*) from *vyavahara naya* (NS, 76) This statement is full of great psychological significance and proves that Kundakunda, besides being a philosopher and thinker, had considerable knowledge of human psychology Contemplations or affirmations, as modern psychologists emphasize, play an important part in our life Affirmations, Dennis T Jaffe and C D Scott observe, are "positive personal statements that modify negative personal beliefs and expectations, and motivate and influence us in new directions we take these messages into ourselves and repeat them until they become reality for us affirmations are a way to reprogramme the mind for more positive results When practiced properly and often, they too become our internal reality" [58]

Thus, thoughts, feelings, affirmations or contemplations (*bhavana*), which are repeated and internalized, play a very significant part in moulding our attitude, which in turn affect and determine our behaviour In NS *gathas* 71 to 76, Kundakunda has not asked us to indulge in external, formal ritual of worship with offerings of certain things (*dravya puja*) He has only advised us to meditate, reflect and contemplate on the superb, highly ennobling qualities, the attributes or the true nature of the supreme, exalted and noble souls with a view to get inspiration and psychological strength to emulate them.

The rationale and purpose of reverential contemplations in regard to the attributes of the *parameshthis* (the supreme dignitaries) lies in "*vande tad guna labdhye*,"[59] i e to inculcate those qualities and virtues so as to attain the status of the supreme soul (*paramatma*) Thus, this reverential contemplation is not an empty, meaningless, barren ritual or recitation of laudatory compositions (*stuti*, *prarthana*, etc), but has deep roots in psychology

Another noteworthy remark of Kundakunda is that such contemplations are to be considered as *charitra* (conduct) from

vyavahara naya. These contemplations (*bhavana*) are said to belong to the *vyavahara* viewpoint because they are concerned with the appreciation of the attributes of other (*para*) beings, and because these virtues or qualities have not as yet become part of *sva* (one's own being)

While subsequent writers have elaborated on the basic moral rules of conduct in greater detail,[60] Kundakunda's descriptions and observations in that regard, expressed in *Niyamsara gathas* 56-70, remain quite unique

While the rules of moral conduct help us in refraining from what is harmful to others or inauspicious activities, avoiding misdeeds and sins, and engaging in beneficial or auspicious activities, in relation to others, the enlightened conduct (*samyak-charitra*) is preceded by enlightened world-view (*samyak-darshan*) and enlightened knowledge (*samyak jnana*), and is based on self-restraint and self-discipline (reliance on the self), devoid of attachment, aversion and passions, etc An enlightened person, therefore, is not deluded by and attached or attracted to pleasant objects, or having aversion or dislike towards unpleasant objects or acts He has proper understanding of the essential nature of the true self, remains free from delusion, attachment, aversion, and passions, etc and keeps the objective of salvation in mind, and maintains his calm and equanimity

The five *vratas* (vows), as mentioned in *Niyamsara* and other Jain texts are exactly same as five *yama* of Patanjali *Yama* is the first constituent element of Patanjali's *ashtanga* (eight-fold) *yoga* The word "*yama*" is said to be derived from the root verb "*yamu uparame*" which means that "*yamyante upramyante nivartyante himsadibhya indriyani yaiste yamah*,"[61] i e those activities which lead our senses and mind away from violence, etc unwholesome, inauspicious and sinful activities and thought activities and toward activities and psychic dispositions centred on the true nature of the soul. The observance of the *yama* (*vrata* in Jain terminology) facilitate harmony between individual and society and mental peace and happiness

The mundane *jiva* (self) has heard about, observed and experienced the worldly enjoyments and consequential bondage, but

the essential nature of the true or the highest self has never been comprehended [62] Hence, he is easily attracted to pleasant objects and has feelings of repulsion or aversion to unpleasant objects of the world Consequently, such a deluded being has been indulging in impure thoughts or psychical dispositions of attachment, aversion and passions, etc, which are different from its intrinsic nature, i e *para-bhava* or *vibhava*. These psychical states or dispositions continue to captivate his mind, making him dependent on enslaving desires, which are endless, and lead to never-ending tension, and suffering

Through *vratas* (non-violence, etc five vows), one resolves to keep off the sinful activities The *samitis* (carefulness in movement, partaking of food, talking, etc) are meant not only to help and support the effective observance of vows but also to guard against the defilement, pollution or distortion of the soul as a result of one's careless, indolent or negligent activities, and the *guptis* (the three restraints of mind, body and speech) signify extreme vigilance in regard to indulgence in any kind of sinful activity Since every thought, word and deed has its consequences the emphasis laid on these restraints (*gupti*) is quite significant

Thus, the process of self-purification consists of both external and internal methods of self-discipline the external by way of *vrata*, (five vows), carefulness (five *samiti*) and *gupti* (three restraints of mind, body and speech) and the internal through the methods of *pratikraman* (repentance), etc Since both external and internal attempts help in purification, both are called *tapas* (austerity or penance) from *vyavahara* and *nishchaya* points of view In order to be comprehensive and complete, this process of purification must not only prevent the flow of fresh negativities and impurities (*samvara*) but also liquidate the already accumulated impurities (*nirjara*) Individual responsibility in regard to his spiritual advancement begins with a decision to follow the righteous path of moral conduct, i e *vyavahara charitra* Good character is realized through constant cultivation of goodness It requires heedfulness, vigilance and perseverance Good deeds are the manifestation of a healthy spiritual life

Vyavahara charitra is also *tapas-charan*

One of the several unique insights provided by Kundakunda is that, of all the Jain philosophers and scholars, he alone, to the best of my knowledge, has stated, in quite unambiguous and categorical terms, that *vyavahara-charitra* (external moral conduct in relation to others) is *tapas-charan* (austerity) from *vyavahara* point of view (NS, 55)

This bold assertion is quite significant in several respects Firstly, since *tapas* (austerity) of any kind is generally identified with asceticism, Kundakunda's description of vows, etc *vyavahara-charitra* as *tapas* (austerity) is a bold statement as it destroys the myth that austerity or penance (*tapas*) is to be performed only by ascetics or *munis* Secondly, it shows that in Kundakunda's eyes, *vrata*, *samiti*, etc *vyavahara* conduct, not only represent the goodness of one's external conduct in relation to others but also signifies that the practice of righteousness or rules of morality are manifestation of internal self-restraint They, thus, represent inner purity expressed in outer behaviour of a person Thirdly, the categorization of *vyavahara charitra* as *tapas charan* does away with the formal, rigid and artificial distinction between the rules of conduct laid down separately for the householders and the ascetics Fourthly, it shows that Kundakunda is more concerned with those aspects of morality which represent inner purity than with outward forms, or rituals It is for that reason that Kundakunda's description of *vrata*, *samiti*, etc rules of *vyavahara* conduct do not include ceremonial practices of *japa*, *mala*, etc or those concerned with mere not eating root or green vegetables on particular days of a month Fifthly, it also shows that Kundakunda does not give prominence to the outward practices of asceticism, such as fasting, etc , which may turn out to be unnecessary torture of the body without leading to internal calm and equanimity Sixthly, it is precisely for these reasons that Kundakunda's description of *vrata*, etc external *vyavahara tapas* (austerity) did not include the traditional six types of external austerities, viz fasting (*anshana*), semi-fasting, reduced diet or taking only part of a full meal (*avamaudarya*), voluntary limiting the range of choice or the variety and the manner of seeking food (*vrttiparisankhyana*), giving

up delicacies or stimulating diet (*rasaparityaga*), sitting, sleeping or residing in a lonely place, etc (*viviktashayyasana*), and bodily discomforts (*kaya-klesha*) [63] Seventhly, designation of *vyavahara* conduct as *vyavahara tapas-dharan* (austerity), signifies that Kundakunda thought so highly of the moral rules of self-restraint that he felt that they were capable of effecting, as per *Tattvartha-Sutra* aphorism "*tapasa nirjara cha*", (*Tattvartha Sutra*, IX. 3), *samvara* (stoppage of the influx of fresh *karmas*) as well as *nirjara* (dissociation of the already accumulated karmas), thereby playing a significant role in the liberation of the soul

Uniqueness of Kundakunda's *vyavahara* conduct

Thus, *vyavahara* conduct, consisting of external moral conduct of five vows, five *samitis* (carefulness) and three *guptis* (control of mind, speech and body), aims at refraining from *ashubha* (inauspicious, unwholesome activities and deep attachment to objects of sensual gratification), which are harmful to the self and others, and performing *shubha* (auspicious, wholesome and moral) activities, which is *sva-para-hetuk*,[64] i.e beneficial to the self as well to others (*Dravya Sangraha*, 45)

It is significant to note here that this description does not include rituals, *deva puja* (worship, devotion to supreme souls), *gurupasti* (respecting and serving *guru*), prayers, *japa*, *mala*, external austerities of fasting, etc , bodily discomforts and donation or charity It also does not speak of *gunavratas* (augmenting or supporting vows), *shikshavratas* (self-disciplinary vows or practices), *pratimas* (stages of moral progress) or *gunasthanas* (stages or levels of spiritual development)

It is, indeed, a pity and matter of concern that a particular segment or section of Digambara Jains, who claim to be the most ardent followers of Acharya Kundakunda, not only minimize, ignore or even deny their (rules of *vyavahara* conduct) significance but also consider them to be undesirable or rejectable (*heya*), because they are the cause of karmic bondage, and, for that matter, equate them with *ashubha* (inauspicious, unwholesome, sinful) activities

On the other hand, almost all sections of Jain society, both

Digambara and Shvetambara, have ruled out *samiti* and *gupti* components of Kundakuda's *vyavahara charitra* (conduct) from the purview or domain of the householder, i e reserving them as Do's only for the ascetics Even as regards the five vows (*vratas*), a division has also been effected between *anu-vrata* (observance on minor scale) and *maha-vratas*, i.e. their observance on a major scale, which again falls within the domain of ascetics

Moreover, keeping in view the convenience of the people, the householders have even been relieved of the duty to observe these *anu-vratas*, which have been replaced by abstension from eating five *udambara* fruits, such as fig, etc , that are considered to contain living beings in the concept of *moolgunas* (the so-called primary or fundamental moral qualities) It is, therefore, not without reason that Acharya Tulsi of the Terapanth sect among Shvetambaras considered it necessary to resuscitate these *anu-vratas* by launching a movement in their support All that has been stated above proves not only the deterioration in moral standards but also the growing chasm between morality and spiritualism (inner purity), on which Kundakunda laid great emphasis

Necessity of both *vyavahara* and *nishchaya charitra*

Niyamsara emphasizes the necessity of combining external moral conduct of vows, etc from *vyavahara naya* and internal conduct of self-discipline (*pratikraman*, etc) from *nishchaya naya* for achieving enlightened conduct (*samyak-charitra*) which together with enlightened vision (*samyak-darshan*) and enlightened knowledge (*samyak-jnana*) constitutes the path of salvation or liberation For attaining self-realization, the state of pure self, one needs to keep both outer (external) and inner lives pure, i e free from all sinful and unwholesome activities and thoughts That both external restraint in regrard to objects of sensual gratification practised through vows, carefulness etc from the *vyavahara naya* and renunciation of internal shortcomings and impurities of attachment, passions, etc through the practice of inner self-discipline of *pratikraman*, etc from *nishchaya naya* form integral parts of *samyak-charitra* (enlightened conduct) is emphatically asserted

in *Dravya Samgraha* (*gatha* 45-46)

Self-restraint and self-discipline are not only good for one's physical health but also ensure one's internal peace and freedom. When Dean Ornish, the noted heart problem specialist once asked Jonas Salk, the renowned scientist, if he exercises, Salk replied, "I exercise restraint." Ornish then poses questions "Why not just do everything you want? Why impose limitations on your freedom?" Dr Salk then answers "Because *self imposed* limitations can help to free us." Ornish added "What appears like self-restraint can be self-empowerment. Ultimately it is a choice between true freedom or being a slave to our compulsions."[65]

As already stated, from the *vyavahara naya* the self, in its worldly existence, considers himself to be *karta* and *bhokta* of material (*pudgala*) *karmas*, i e *para dravya* (other substance). Accordingly, the empirical self identifies himself with body, wealth, etc other objects and substances, which are considered to belong to him, and has sense of "mineness" (*mamatva bhava*) in them. Hence, *vyavahara* conduct is aimed at controlling or putting restraints on his inauspicious (*ashubha*), unwholesome, sinful external activities including aggressive, violent and acquisitive instincts and tendencies. Such behaviour not only pollutes and vitiates one's own emotions and thoughts but also proves harmful and injurious to others in the society. To desist from *papa* (wrong and sinful acts) is more important than indulging in auspicious (*shubha*) activities.

Thus, people are enjoined to restrain themselves from committing any harm, injury or violence from mind, body or speech and undertake limitation of their wants and possessions. Since there is no end to one's desires, unrestrained and greedy acquisition of possessions and goods not only leads to inflation of one's ego, pride (*ahamkara*), deceit, tension, etc in one's mind but also results in the exploitation of others and imbalance, disharmony and tension in society.

Hence, non-violence (*ahimsa*), etc rules of ethical conduct, carefulness (*samiti*), and restraint of mind, speech and body are described as *charitra* (conduct) from *vyavahara* point of view, which is concerned with external, outer, moral, and social aspects of an individual. Literally, *vyavahara-naya* is "a standpoint concerned with

the worldly reality," i e the relationship with others *Nishchaya naya*, on the other hand, concentrates on the internal, inner, mental, spiritual aspects of the self

Both self-restraint of one's external moral conduct (*vyavahara charitra*) and self-discipline of one's mental states and psychic dispositions undertaken with a view to internal purification (*nishchaya charitra*) are primarily concerned with emotional self-regulation, the management and control of one's emotions, especially the negative emotions or passions (anger, pride, deceit and greed) The external and internal aspects of one's conduct have been described by Howard Gardner as *inter*-personal and *intra*-personal intelligences respectively Inter-personal intelligence, he says, is the ability to understand other people [their moods, motivations, and desires] and to work cooperatively with them, while intra-personal intelligence is inward-looking, having "access to one's own feelings and the ability to discriminate among them and draw upon them to guide behaviour" [66]

Peter Salovey synthesises external self-restraint and internal self-discipline of *vyavahara* and *nishchaya charitra* or Gardner's *inter*-personal and *intra*-personal intelligences in his basic definition of emotional intelligence (E I) expanding these abilities into five domains (1) knowing of one's emotions Self-awareness — recognizing a feeling *as it happens* — is the keystone of E I , (2) managing emotions Handling feelings so they are appropriate is an ability that builds on self-awareness, (3) motivating oneself Marshalling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery Emotional self-control — delaying gratification and stifling impulsiveness — underlies accomplishment of every sort, (4) recognizing emotions in others Empathy, another ability that builds on self-awareness, is the fundamental "people skill", and (5) handling relationships The art of relationship is, in large part, skill in managing emotions in others [67] It is significant to note that the first three of these abilities are concerned with inner self-discipline, while the last two are the external manifestation of internal aspects

According to Jain texts, the self considers himself to be *karta* and *bhokta* of its own impure (*ashuddha*) psychic dispositions

(*bhavas*), such as attachment, aversion, passions, etc *bhava-karma*, arising as a result of *dravya* (material) karma Although these impure *bhavas* are the product of *para-dravya* (physical karman), which acts as a subsidiary cause (*nimitta*), they are soul's own psychic *bhavas* (*svaka parinama*) (*Pravachanasara*, II 94) in which the self itself acts as primary (*upadana*) cause

Although the impure *bhavas* (attachment, etc) of the soul are the resultant of material (*pudgala*) *dravya-karma*, which do not belong to the soul, the self is responsible for them (*bhava-karma*) The author of *Dravya Samgraha* (DS, 8) has described them *chetan-karma* from the *nishchaya* point of view The soul's impure modification (*parinaman*) in the form of attachment, aversion, etc is said to be *nishchaya bandha* (karmic bondage from the *nishchaya naya*), while bondage of material (*dravya*) *karman* is called *vyavahara bandha* (bondage from *vyavahara naya*)

If the self will consider itself bound by its own *parinamas* (modifications of soul's own intrinsic nature), it will realise its own responsibility in the matter and will exert itself to liberate itself from the bondage of its own impurities or *vibhavas* (distorted psychic dispositions) However, if the self will regard himself as bound by other substance, it will hold other responsible, feel helpless and not make efforts to liberate itself Literally, *nishchaya naya* means "a standpoint concerned with determination" While one may not be sure about the other, one can be definitive about oneself, provided one indulges in sincere self-introspection and self-analysis Others may judge him wrongly by looking at his outward appearances and behaviour, but the person concerned is the best judge of himself in deciding about his inner mental states, processes and psychic dispositions Hence, none other than one's true self can set him free Moreover, attachment, aversion, passions, etc are not only manifestations of defilements, deviations and distortions of the intrinsic pure nature of the self and the main cause of *dravya* (material) bondage but also primarily responsible for all the sinful activities (*papa vritti*)

Nishchaya charitra

It is for these reasons, that Kundakunda lays utmost emphasis in *Niyamsara* on inner purificaton of the self through reprentance (*pratikraman*), etc methods of self-discipline These measures of self-discipline are called *charitra* (conduct) from *nishchaya* point of view and as many as seven chapters containing 82 *gathas* (verses 77 to 158) have been devoted in discussing them, as compared to only 19 *gathas* (verses 56 to 68 and 71 to 76) in one chapter dealing with *vyavahara charitra* (conduct) from *vyavahara naya*

After describing the external, moral conduct, from *vyavahara naya*, Kundakunda proceeds to describe *pratikraman*, etc self-disciplinary methods of purification of the empirical self from *nishchaya naya*, keeping in view the intrinsic purity of the soul as the goal

In the rules of self-discipline laid down in chapters 5 to 11 dealing with *pratikraman*, etc , Kundakunda repeatedly emphasizes the necessity for *jiva* (self) of practicing discrimination (*bhed abhyasa*) between *svabhava* (intrinsic nature of the self) and *vibhava* (defilement or distortions of intrinsic nature), between *jiva* and *para dravya*, i e material karma (*dravya karma*) (NS, 106) and between self and attachment, etc impure dispositions (*bhava karma*) (NS, 82) He urges man to give up the psychic states generated by *para dravya*, i e alien substance (NS, 121), *para-bhava*, i e psychic dispositions of alien nature (NS, 97), *vibhava* (preverted or distorted psychical states), such as anger, etc (NS, 114), enmity (*vaira*), desires and expectations (NS, 104), auspicious and inauspicious *bhava* (NS, 120), attachment and aversion (NS, 120, 128, and 137), passions (NS, 112 and 115), *no-kashaya*, i.e minor or pseudo-passions (NS, 131-132), to renounce *vipareet-abhinivesha*, i e perversion or distortion of one's understanding regarding the essential nature of the self (NS, 139), *mithya* (deluded or distorted) *darshan*, *jnana* and *charitra* (NS, 91), which are *vibhava-guna*, i e perverted or distorted attributes of the self (NS, 107), and relying on the self (NS, 99), to practice enlightened view, knowledge and conduct (NS, 100), an attitude of *madhyastha*, or equanimous *bhavas* based on the contemplation that his soul is distinct from

karmas (NS, 111) and equanimity (NS, 104, 124, and 126), and *bhava-shuddhi* or purity of psychic dispositions (NS, 112), to control senses, (NS, 105), and becoming *jitendriya*, i.e. conqueror of senses and sensual pleasures (NS, 125), and being firmly established in *atma-swabhava*, i.e. intrinsic nature of the soul (NS, 111 and 147) and *nij-bhava*, i.e. the essential nature of the true self (NS, 97, 110 and 139).

The whole exercise in self-discipline is aimed at reorientation of the empirical self on the right path and self-reformation, thereby regaining the unalloyed, pure state of the soul. This reorientation and reformation of old habits of negative thinking and misdeeds requires constant contemplations and repeated practices of self-disciplinary methods of *pratikraman*, etc. because it is not possible to change one's perception or orientation all at once.

Pratikraman

Pratikraman (repentance of past misdeeds and negative thoughts) is undertaken to promote and fortify enlightened conduct. In *pratikraman*, the self contemplates that the impure psychic states and attitudes, such as attachment, aversion (NS, 80) and passions (anger, pride, deceit and greed) (NS, 81) arise out of the operation of material karman and do not belong to the pure soul. The true self is pure consciousness, which is quite independent and free from them. This kind of discriminative insight and practice (*bhed abhyasa*) (NS, 82) facilitates equanimity and enlightened conduct. He abstains from *arta dhyana* (mournful concentration involving anguish, pain or sorrow resulting from a distressed state of mind) and *raudra dhyana* (cruel or wrathful concentration), which is characterised by cruelty, deceitfulness, mercilessness and intense greed, and engages in *dharma* (the virtuous or righteous) and *shukla* (pure) concentration (NS, 89). In other words, righteous and pure concentrations devoid of attachment and aversion is *pratikraman*. One also renounces deluded views, etc., which he has experienced since past lives (NS, 90) and contemplates on practicing enlightened vision, enlightened knowledge and enlightened conduct (NS, 91).

Repentance of past misdeeds helps in strengthening one's resolve not to repeat past mistakes in future and to abstain from contracting any impure, unwholesome, or negative thoughts in future, to remain steadfast in the observance of vows and performance of essential duties and self-control (*samyam*). If a person has indulged in any sinful activities or unwholesome psychic disposition or committed any transgression of vows or self-control, then he should undertake repentance and self-criticism of one's own faults rather than looking at other's faults, and resolve to reestablish himself on the right track. This returning back to the righteous path of self-restraint is called *pratikraman*.

Another significant aspect of *pratikraman* is forgiveness. It means seeking forgiveness for one's own mistakes, shortcomings, and lapses and forgiving others for their mistakes. This is necessary because only by emancipating oneself from the complexes (*granthi*) of enmity, ill-feeling, etc. one can have tranquility or equanimous state of mind that will enable him to concentrate on self. In the absence of this equanimity, all of one's prayers, devotion to enlightened souls, study of scriptures and austerities, etc. are not of much use.

We are all fallible human beings and as the saying goes "to err is human," i.e. we are liable to commit mistakes. It may be said that one who does not commit any mistake is divinity personified, not a human being. A person who commits mistakes and does not mend his mistakes but continues to make the same mistakes again and again, is also not a human being. A person who commits mistakes but mends his mistakes and resolves not to repeat those mistakes in future is truly a human being. Before one mends one's mistakes, one has to be aware of those mistakes. This is possible when, at the end of the day, like a banker balancing his accounts, one reviews his activities and sees where one has slipped. While nobody likes to be audited and held accountable, yet the task of auditing and evaluation is vital both in democracy and business. The same is the case of morality and spirituality, with the difference that the auditing and evaluation is done not by others but is best done by oneself, i.e. it has to the self-auditing and self-evaluation.

We generally tend to see faults of others and ignore those of our own There is a saying "*prayah sarshap matram para-chidram pashyati, atmano bilva matram pashyannapi na pashyati,*" i e usually one sees or observes even the minutest (such as mustard seed) fault or defect in others, but if there is as big a defect as *bbel* fruit in one's own self, one does not care to see it even though it is so apparent or that even while seeing it one ignores it In the field of moral and spiritual development, the task of self-analysis, self-auditing or self-evaluation and holding oneself responsible for the shortcomings, mistakes, etc in one's thoughts, feelings and actions is no less, if not more, critically important Therefore, Kundakundacharya has instituted a strict regime of internal audit, self-introspection, self-awareness, and self-discipline by constant contemplations and repeated practices of *pratikraman*, etc self-reformatory, self-regulatory and self-transformation methods, techniques and tools To control the mind and change one's life style is, indeed, a Herculean task.

Business management *guru* (expert) Hollinshead states "Of course we are all fallible but if someone makes the same mistake three times it becomes a problem." So it is important to understand why mistakes had occurred and why they are repeated Therefore, better, more alert management encourages the staff to be open about mistakes and to confess them to his superiors It also takes precautionary measures, institutes adequate controls and even imposes tougher penalties so that problems do not spin out of control In the same way, *pratikraman*, etc methods of self-discipline are, in fact, management techniques or tools in the field of morality and spirituality, i e rectificaton and prevention of lapses and mistakes in *vyavahara* and *nishchaya charitra*, so that they do not recur again and create serious problems in life damaging to one's peace and happiness

If a person is in the habit of blaming others, he can never improve himself Even when the other person has given some advice or suggestion, it is up to you to accept or reject it By putting the blame on other (*para*), one cannot absolve himself from the shortcomings or faults for which none other than himself is to be held responsible and to be blamed, only then can

one undertake reprentance and mend one's ways so that the mistakes are not repeated in future. *Pratikraman* is, thus, intimately related to *pratyakhyan.*

Pratyakhyan

In *pratyakhyan*, one resolves to renounce auspicious and inauspicious thought activities, *mamatva-bhava*, feeling of attachment with body and possessions, etc (NS, 99), and all *dushcharitra* (unwholesome, sinful, unrighteous conduct) in future by three means (of body, mind and speech) (NS, 103)

He contemplates that his own intrinsic nature (*svabhava*) is equivalent or rather the same as that of the enlightened soul, the perfect, pure self (*soham*), who is endowed with infinite vision, infinite knowledge, infinite bliss and infinite vigour (*ananta chatushtaya*), the natural and inherent properties of the soul (NS, 96) These four attributes are considered as the fundamental characteristics of God, as a perfect being, in all religions [68]

An enlightened person, endowed with discriminative wisdom, *contemplates* that he is the same (*soham*), i e he has the same intrinsic nature as that of the self-realized soul, who never gives up its own nature and never adopts or accepts *para-bhava* (nature of other object or substance, having different nature), but perceives and knows all (NS, 97), without any choice, liking or disliking, thereby remaining disinterested observer or seer (*drashta*) and knower (*jnata*) Along with *jnata* and *drashta bhava* (psychic disposition), another term "*sakshi bhava*" (remaining a mere witness) is also used [69] The important point to note here is that these terms do not mean inaction or laziness They imply that one should be *nih-kankshita*, i.e not attached to the ends, i e success or achievement in life, believing that the end justifies the means, but one should uphold *dharma*, perform action in all sincerity and stick to the righteous means, i e the path of enlightened conduct, anchored or based upon enlightened vision and enlightened knowledge

An enlightened person also *contemplates* that he is that supreme

self (*soham*), i e he has the potentiality of becoming the supreme soul, which is free from all the four aspects of karmic bondage, viz *prakriti* (nature, quality or class of karma), *sthiti* (duration), *anubhaga* (intensity of fruition) and *pradesha* (quantity or mass of material karmic particles) and contemplating as such he wants to remain established and absorbed in his own pure self (NS, 98)

Soham

In the three *gathas* (NS 96-98) of *Niyamsara*, the word "*soham*" is repeated three times In *Samayasara* also, "*soham*" occurs thrice (SS, *gathas* 297-299), along with adjectives of "conscious being" (*cheda* or *chetayita* in Sanskrit), "seer" (*dattha* in Prakrit or *drashta* in Sanskrit) and "knower" (*nada* in Prakrit or *jnata* in Sanskrit) It may be mentioned here that the word "*soham*" (*aham brahmasmi*, I am *brahman*, or that I (*jivatma*) has the potentiality to be *brahman*) also finds mention in the Upanishads In "*soham*", which is made up of two words "*sah*" (That or He) and "*aham*" (I), I or the self is identified with That or He In response to the question as to how can one identify I (First Person) with He (Third Person), it may be said that *soham* does not mean identifying the first person with the third person *Soham* describes two stages in the progress of the soul's journey

Jainism holds that each *atman* (soul) has the potential to become *paramatma* (supreme soul), that this *paramatma* was *atma* or *jiva* only because of karmic limitations *Atman* is, thus, the preliminary state (I) of *paramatma*, while *Paramatman* (Godhood) is the last and the highest stage (He) of development of *atman*. In other words, the empirical self (I) realises its pure self, i e becomes self-realized or self-actualized Being (He) by his own efforts or the aspirant I (the I in the stage of becoming) actually attains Godhood, the supreme state of Being (He), i e becomes *paramatma* (the Perfect Being) According to Jainism, there is no distinction whatsoever of any kind between this particular self-realized *paramatma* (I becoming He) and other supreme souls or *paramatma* In other religions, however, the individual soul (*jivatma*), on attaining liberation (*moksha*) is either said to merge with *anshi* (whole, i e *brahman*, the absolute, one without a second, cosmic

principle) or is assigned a special status (prophet or son of God) or proximity to God, but cannot dream of becoming God himself as he cannot be equated with *brahman*, God, Allah, Father, Krishna, Vishnu or Shiva, etc

Again, there is another pertinent question if the pure self is of the nature of conscious unity, how can he be the seer and the knower without transcending these two aspects? In reply, it may be said that intuitive awareness and knowledge are the essential attributes of the soul, and they cannot be transcended If the supreme self is to transcend these attributes, it will become an empty abstraction, for there can be no reality without the attributes This universal postulate, no reality without its attributes, is applicable to the supreme soul as well Hence an attributeless reality is mere figment of imagination

Again, if it is assumed for argument's sake, that a general substratum can exist even after the elimination of its attributes, even then, the position would be untenable, consciousness devoid of its essential attributes of intuitive awareness and knowledge will become practically a non-conscious entity which cannot be the nature of the supreme self Hence, intuitive awareness and knowledge in as much as they are attributes resulting from the manifestation of pure consciousness must be considered to be the intrinsic properties of the pure self, since manifesting entity cannot be different from the manifestation [70]

In Jainism, substance (*dravya*) is endowed with attributes (*guna*), and accompanied by modifications (*paryaya*), i e *gunaparyayavaddravyam*[71] The substance is the substratum which can have many attributes In the above case of the pure self (a substance), which is of the nature of conscious unity, intuitive awareness and knowledge are the attributes or properties, which always reside in the substance, and cannot be separated from it Moreover, while the pure self represents the unitary self, the generality or the universal aspect, intuitive awareness and knowledge represent its particular aspects According to Jain doctrine of *anekant*, the contradictory characteristics or traits of universal and particular can simultaneously coexist in the same substance as inalienable parts thereof [72] Accordingly, there can be no universal

without the particular and vice versa There is, thus, identity and difference between the two

How a man thinks cannot be separated from what he is, and the question of what he *thinks* he is, is never independent of what he is in fact, this may well appear to be an insoluble problem, intellectually The resolution of the contradiction between *sah* (That or He) and *aham* (I) is quite problematic in theistic religions Even the Vedantin, relying upon the fact that the characteristics and attributes of the empirical ego are entirely alien to the nature of the supreme self, justifiably places the supreme self quite beyond the empirical properties [73] In Jainism, however, the problem of apparent contradiction or distincton between That or 'He' and 'I' is easily resolved because of the *parinam* (changing, evolving) nature of the self and the doctrine of *anekant* That which is 'I' and which seems to be separate from 'That', which it adores or sets as its ideal, must dissolve in the state of contemplation Only when this I has become like that which it seeks, can it truly know and experience That because like recognises like

The *parinam* nature of the self accounts for the difference between "I", the empirical self, having impurities and limitations due to the distortions and defilements (*vibhava*) in the soul, while "He" represents the supreme soul (*paramatma*), which is the inherent potential of everyone, which is free from those distortions and defilements, and which is none other than one's own highest self The two are actually one entity but appear as different According to Jainism, there is no separate, super, absolute, purely transcendental entity, God or divine agency existing independently of any relation to empirical existence, apart from the godliness, Godhood, or *paramatman*, i e our own pure self, or pure consciousness of one's intrinsic nature (*svabhava*) Thus, when the empirical, embodied self, by its own efforts, gets rid of its physical and psychic limitations of delusion, attachment and passions, etc (*vibhava*), it becomes *paramatman*, i e regains or realizes its own inherent properties or powers which are intrinsic to one's pure nature or true self

This is possible because the potential of attaining the status

of Godhood (*paramatman*) already exists in the *atman* (self) This potentiality, which is inbuilt in the soul (Jainism holds that every living being is potentially divine), is called in Jainism *karana-paramatma*, the cause, the seed, while the actual state of *paramatman* is known as *karya paramatma*, the effect, the fruition of that seed into full blossoming, when this potentiality is fully developed

In contemplating about *soham*, one should keep in mind that 'I' in its present embodied existence, only has the potentiality of becoming *paramatman*, i e attaining Godhood, the status of 'He' *Soham is only a contemplation* (*anupreksha* or *bhavana*) and *not a fact of life* It helps the empirical self in comparing its existing condition of being stained with passions, etc with the ideal of the perfect soul and, remembering its potentiality, to make efforts, to regain its own inherent properties of the pure self, i.e the status of *Paramatman*. Therefore, one should always be on guard in not entertaining any kind of delusion that he is already the pure self, which he is not, and hence one should not give up or become lax or lethargic in any way in the pursuit of the path of liberation consisting of enlightened vision, knowledge and conduct (both *vyavahara* and *nishchaya charitra* of moral rules and internal self-discipline respectively)

The Jaina principle of *anekant* which makes possible the simultaneous coexistence of contradictory characteristics or traits (*dharma*) in the same object or substance as inalienable parts thereof,[74] resolves the so-called contradiction between 'I' and 'He' From the point of view of modification (*paryayarthika naya*) 'I' represents modification (*paryaya*) or distortion of the intrinsic nature of the pure self, in the form of embodied self ('I'), who regards himself as *karta* and *bhakta* of both *dravya* (physical) and *bhava* (psychic, mental states) karmas (actions) From the substantial point of view (*dravyarthika naya*), this self is viewed as undefiled, unpolluted pure self, i.e 'He', without any modifications, which are due to the *parinami* (evolvent) nature of the self When the modifications, distortions or deviations of the natural self are given up, the natural, the pure self is regained

The Jaina concept of *anekant* not only explains the concomitance of identity and difference between substance 'He', the pure

self, and modification 'I', the empirical, embodied self, but also concomitance in regard to one and many From the point of view of *svabhava* (intrinsic nature), consciousness is as much the essential nature of one particular being as of other innumerable living beings In this undifferentiated consciousness (*nirvikalpa upayoga*), the supreme state or the transcendental state of Godhood there is no *vikalpa* (the vicissitudes of cognized objects) of even *soham* ("He" and "I"), which is only a contemplative method for inspiration and self-confidence to attain that transcendental state However, this concept of oneness in innumerable living beings, who have the potential of attaining the supreme state of Godhood or *Paramatman*, is not the same as the concept of one Almighty God, who is considered as the creator of Universe The Jains do not have any problem in accepting innumerable *paramatmas* (supreme souls) having the same status of Godhood

"In reality, Jainism does not worship any particular individuality ['He'], but that Perfect, Pure and Good status in which *atman* exists as All-knowing, All-seing, All-powerful, All-happy and *Vitraga* (non-attached) "[75] From the point of view of *shuddha naya* (pure point of view) all living beings are endowed with the same intrinsic nature and status of supreme consciousness (*shuddha jnayak*) It is an indivisible unity, while the various descriptions of its nature in terms of intuition (*darshan*), knowledge (*jnana*) and conduct (*charitra*), spoken from the *vyavahara* point of view, are mere manifestations of different aspects of the activity of that unity (*Samayasara*, 7)

Jainism, thus, emphasizes the nature of reality to be identity-in difference or unity in the midst of diversity or multiplicity A true Jain contemplates that his soul is eternal, having *jnana* and *darshan* as its essential characteristics All other psychic states and thought activities are considered external to his intrinsic nature, arising out of its connection, interaction or association (*sanyoga*) with other objects or substances (NS, 102) He also reflects upon pure thoughts, such as being free from passions (NS, 105) and having equanimity towards all living beings, having no ill-feeling or enmity with any of them, and renouncing all desires and expectations, and meditating on pure self (NS, 104) These con-

templations and reflections help us to avoid repeating earlier mistakes in the future

Alochana

Alochana (confession) consists in voluntary acknowledgement of one's own faults existing at present and reflecting on pure thoughts leading to the shedding of quasi-karmic matter (*no-karma*), and *karma*, and withdrawal from attributes and modifications, which are different from the essential characteristics of the pure self (NS, 107) This confession is said to be of four kinds (1) *alochana* (confession), i e establishing one's psychic dispositions in equanimity with a view to self-absorption (NS, 109), (2) *alunchhana* (eradication), i e capability to uproot the tree of karmas, thereby realising the equanimous and independent state of one's intrinsic nature (NS, 110), (3) *aukritikaran* (non-deformity), i e contemplating with an equanimous mind that one's soul is free from karmas and is the abode of pure, unalloyed attributes (NS, 111), and (4) *bhava-shuddhi* (purity of thought), i e purity of psychic disposition, which is free from all desires and passions such as lust (*mada*, i e *kama parinama*), pride, deceit and greed (NS, 112)

In brief, an attitude of equanimity, purity of thoughts that are capable of destroying karmas, absorption in *veetraga bhava* (mental state of non-attachment) free from passions is *alochana* Generally, passions (*kashaya*) in Jainism are said to be anger, pride, deceit and greed Even Kundakunda has described these as passions in his works, including this work (see NS *gatha* 81 and 115), but in NS *gatha* 112, he has used lust in place of anger This may probably be due to the fact that one becomes angry only when there is any obstruction, hindrance, challenge, opposition or obstacle in the way of fulfillment of lust (*Gita*, 2 62) or desire, which, in fact, lies at the root of the passions As Frank Mansell says "By our own lust are we in passion pent," that "No one can bind another — he is bound by his own passion, his love [*raga*] and hate [*dvesha*]. Conquer thy lust and thou art free of all "

Prayashchitta

Prayashchitta (expiation or atonement) consists definitely in contemplation in regard to one's intrinsic attributes and destruction of anger etc one's own (*svakriya*) *bhavas*, (NS, 114), which are distortions (*vibhava*) of one's intrinsic nature. Since passions (*kashaya*) are the real enemies of the soul and the main cause of karmic bondage,[76] true *prayashchitta* (expiation) consists in conquering passions anger by forgiveness, pride by humility, deceit by straightforwardness, and greed by contentment (NS, 115) About contentment, Robert Greene says in his poem "Such sweet content such minds, such sleep, such bliss, Beggars enjoy, when princes oft do miss"

Thought processes and psychic dispositions involved in observing rules of moral conduct (five vows and five carefulnesses), *sheel* (wholesome character), *samyam* (self-restraint) and control of senses help in inculcating forgiveness, etc virtues and, thus, facilitate expiation Hence, they should be constantly practised (NS, 113) Moreover, observance of austerities (*tapa*) (NS, 117-118) and concentration or meditation (*dhyana*) on the intrinsic nature and real attributes of the self (NS, 119-120), which is facilitated by the subduing of passions, necessarily constitute true expiation

Expiation, in fact, means atonement for one's sins and unwholesome inclinations, and purification of one's soul. It is defined in several ways, as *tapa*, *as bhavas* (mental states) reflected in vows, *samiti*, *sheel*, *samyam* and control of senses, i.e *nirvikara chitta* (psyche free from impurities and passions) (commentary on NS, 113), contemplation of soul's intrinsic attributes, and reliance on meditation in regard to one's intrinsic nature in order to destroy impure mental states *Prayashchitta*, as described by Kundakunda in *Niyamsara*, neither consists of the performance of various sacrifices, purificatory baths and recitation of the Vedic *mantras*, as in the Vedic literature, nor is it associated with self-torture, bodily mortification, or physical austerities (*tapas*), such as fasting, exposure to heat and cold, hunger, thirst, etc The various forms and aspects of *prayashchitta*, as mentioned in *Niyamsara*, consists of tried psychological methods or tools of self-introspection, self-

analysis, contemplation, affirmation, concentration and constant practice of wholesome moral conduct and internal austerities

Kayotsarg

After expiation, Kundakunda deals with *kayotsarg* The word "*kayotsarg*" is made up of two words "*kaya*", meaning body, and "*utsarg*", which means giving up Thus, *kayotsarg* means renouncing attachment to the body The attachment to the body is the root cause of all our attachments to the objects/things and persons of the world Again, it is primarily because of the attachment to the body that we have within us feelings of *ahamkara* (ego, pride or I-ness) and *mamatva* (*asakti*, attachment, mineness, possessiveness) and succumb to the enslaving desires and passions, which are the main cause of all our sufferings and miseries Moreover, it is due to our life being centred on body alone consciousness that we become oblivious of our true nature, the intrinsic purity of the soul Therefore, renunciation of attachment to the body (*kayotsarg*) is the necessary first step and the means (*sadhan*) towards focusing our psychic attention (*upayoga*) on spiritual consciousness (*adhyatma-chetana*), distinguishing between the perishable body and the eternal soul (*bheda-vijnana*), fearlessness, becoming aware that our true self is different from the internal impurities and distortions (*vibhava*) of our psychic dispositions and experiencing the equanimity of the soul

Kayotsarg means withdrawal of psychic attention from the body (physical personality), etc other substances (*para-dravyas*) and becoming absorbed in the contemplation of the true, undifferentiated spiritual self (NS, 121) One should relinquish attachment to the body because identification of the self with the body leads to attachment or desire for the objects of worldly enjoyment and sensual pleasures It is the root cause of all our sufferings and mental tension Desire for objects of physical comfort takes four different forms, and appears as greed, deceit, pride and anger (the four passions) *Greed*, as we know, is but another name for desire, to gratify which *deceit* is resorted to; and *pride* arises from the possession of what is desirable, while *anger* blazes up in con-

sequence of being foiled in an endeavour to secure an object of desire or from wounded pride [77] These passions stand in the way of self-discipline and moral and spiritual advancement Moreover, it is because of these passions that it is not possible to undertake austerities and meditation and attain enlightened vision, enlightened knowledge and enlightened conduct, which together lead to salvation

Param samadhi

Equanimity (*samayika*) and *param-samadhi* are said to be synonymous It consists of *samyam* (self-control), *niyam*, *tapa* (austerities) and virtuous and pure concentrations (*dhyana*) on one's own soul (NS, 123) This equanimity means being steadfast and remaining firmly established in the intrinsic nature (*svabhava* or *svarupa*) of one's true self, which is possible only when one is free from *vibhava* (perverted or distorted psychical states) of attachment, aversion and passions, etc Self-absorption or concentration on the pure self, without attachment or expectation of any kind (*veetraga bhava*), ensures that equanimity (NS, 122) Self-control (*samyam*), non-violence, etc vows, *niyam* and austerities are the means They are observed and practised primarily with the object of developing equanimity (NS, 123) Without equanimity, residing in forest, *kayaklesha* (bodily discomforts or mortification of the body), observance of various fasts, study of scriptures and keeping silence, etc are of no use (NS, 124) In brief, an attitude of equanimity towards all living beings, devoid of distortions of attachment and aversion, eradication of mournful and cruel thought concentrations and inculcation of psychic dispositions (*parinama*) which transcend both auspicious and inauspicious thought activities is *param samadhi* In this state of *param samadhi*, one does not see or investigate *guna dosha* (the good qualities or faults), in things or persons, he observes *vastu-svarupa*, the reality as it is or as it exists (*yathartha*, i e *yatha artha*)

In the subsequent nine *gathas* (NS, 125-133), Kundakunda describes the qualifications of persons entitled to obtain equanimity Only those persons are said to have steadfast equanimity who are free from all sinful, demeritorous and unwholesome actions,

observe three-fold control (of body, mind and speech), conquer or restrain their senses (NS, 125), who maintain equanimous state of mind towards all living beings and cultivate reverence for life without injuring anyone (NS, 126), who keep close to the true self by observing non-violence, etc self-control, *niyam* (the jewels of enlightened vision, knowledge and conduct), and austerities (NS, 127), who remain free from the distortions (*vikara*) of attachment and aversion (NS, 128), who always abstain from mournful (*arta*) and cruel (*raudra*) concentrations (NS, 129), who always refrain from meritorious (*punya*) and demeritorious or sinful (*papa*) psychic dispositions (NS, 130), who always renounce *no-kashaya* (pseudo, quasi or minor passions), such as scornful laughter, indulgence, sorrow, dislike or hatred, disgust, fear and sexual inclinations or desires (NS, 131-132), and who always practise virtuous or righteous and pure concentrations (NS, 133)

The purpose of *samayika* is the cultivation of (1) equal goodwill and sympathy (*samabhava*) towards all religions, towards all races and castes, and towards man and woman, (2) equality and evenness (*samata*), i e to regard all living beings equal with one's own self and to maintain evenness (equanimity) of mind on all occasions, favourable and adverse, and (3) tranquility (*sama*) to suppress and weaken passions [78] Thus, by the practice of *samayika* one seeks to attain gradually 'inward balance' or mental equanimity or tranquility It is an exercise in *samaya*, etymologized as the attainment (*aya*) of equanimity or tranquility of mind (*sama*) [79] It is a tensionless state of consciousness or a state of self-absorption

Param bhakti

Under the heading enlightened devotion (*param bhakti*), Kundakunda has used two terms, both aimed at attaining the highest state of perfection These are (1) *nirvriti bhakti* (devotion leading to liberation) and (2) *yoga bhakti* (devotion for attaining the state of the supreme soul or the pure self *Nirvriti bhakti* is devotion by a *shravak* or *shraman* to enlightened vision, enlightened knowledge and enlightened conduct without any attachment or desire of any kind (NS, 134) and devotion with proper

and complete establishment of his soul on the path of liberation, thereby realising the independent attributes (attributes that are not dependent on *karma upadhi*) of the true self (NS, 136)

Though mostly people worship or indulge in devotion to liberated souls, Kundakunda here speaks of devotion to the means of liberation Unless one is devoted to the means of liberation how can one attain liberation This, indeed, is a unique concept of Kundakunda This description of *nirvrtti bhakti* appears to be from the *nischchaya* viewpoint, because, as Kundakunda points out, he, who indulges in reverential devotion to liberated souls, knowing distinctly their various attributes, is performing devotion from *vyavahara* point of view (NS, 135) The rationale for such *vyavahara* type of devotion or worship, which includes eulogy (*stuti*) and obeisance (*vandana*) to the Worthy Lord, is to get inspiration from his example with a view to inculcating the same attributes in themselves and advancing on the path of spiritual development and liberation, and not for getting any worldly expectations fulfilled

In *yoga-bhakti*, one remains absorbed in his true self by renouncing attachment, etc impurities (NS, 137), and abstaining from all unwholesome inclinations, thought constructions, and impure psychic dispositions (NS, 138) and giving up indiscriminate clinging to perverse, deluded view (NS, 139) In other words, absorption in the pure self by giving up attachment, etc perverse *bhavas* is *yoga bhakti*, i e uniting one's empirical self with the intrinsic nature of his true self In Jainism, *yoga* refers to the activities of body, mind and speech and hence *yoga bhakti* presumably aims at purification of these activities, and absorption in one's own pure self, leading to the realization of the state of perfection or union with his own supreme soul (*paramatma*) Having well-examined *pratkraman*, etc and observing silence, a *yogi*, should always keep in mind his own purpose (NS, 155) Thus, the description of *yoga bhakti* too seems to be from *nishchaya* viewpoint

Pratikraman, etc methods of self-discipline are the psychological ways of self-introspection and self-analysis aimed at self-reformation Self-awareness signifies an on-going attention to

one's internal states In this self-reflexive awareness, mind observes, investigates and experiences the thought activities and psychic dispositions, including the emotions This awareness of emotions is not only fundamental to psychological insight and the building block of emotional self-control, but also enables us to change our outlook and mood. Although self-awareness can be a non-reactive, non-judgemental attention to inner states, being aware of feelings and acting to change them usually go hand-in-hand for all practical purposes "To recognise a foul mood," John Meyer says, "is to want to get out of it " This reognition, however, is distinct from the efforts we make to keep from acting on an emotional impulse [80]

Unless one realises that he has done something wrong or committed some mistake, he is not likely to mend his ways and will continue to commit mistakes and indulge in misdeeds and unwholesome activities Acknowledgement of one's mistakes, repentance, self-criticism, positive thinking and reflection or contemplation about the correct and wholesome psychic activities are the necessary steps to avoid repetition of those mistakes in future

Since it is very difficult to change one's habits and attitude, this exercise in self-introspection and self-discipline has be regular practice and needs to be sincerely undertaken and constantly practised with perseverance, that alone can ensure that the mistakes of the past will not be repeated in future and that the person is set on the right track. There is no other way to bring about self-transformation Accordingly, Kundakunda emphasised the necessity of self-observation, i e observing the inner reality of the subjective world of thoughts, feelings, and emotions He was quite aware that change in the external will not change the self Self-change will make all the difference in one's life. Unless the inner self is rid of its impurities of attachment, aversion, and passions, all repetitions of holy texts, external penances, religious discussions and meditations, all sorts of efforts made to secure merit by giving of alms and charity, etc and by adopting the mortifying ways of a recluse or ascetic will be of no avail. Moreover, one cannot make a person moral or spiritual by force or

compulsion, morality and spirituality is a matter of self-awareness and self-discipline

Self-discipline gives us power and freedom to express ourself, openness of mind, independence and equanimity What appears like self-restraint can be self-empowerment Ultimately, it is a choice between true freedom or being a slave to our compulsions Self-imposed limitations can help to free us from our instincts, passions, our weaknesses and limitations Meditation is also the product or outcome of self-discipline Self-discipline is the order we impose on ourselves out of full understanding of what is best for us It is structured industry, some kind of a plan or method by which we direct our efforts and schedule our time It is study and activity tied to one's aspirations and pursued with perseverance and method

Pratikraman, etc self-purificatory methods of self-introspection, self-analysis and self-transformation are well - tried psychological techniques and the best medium of getting rid of sinful activities and unwholesome, passionate thought processes or psychic dispositions Just as the cleaning of the physical body is necessary, so also cleansing the mind of its impurities of attachment, aversion and passions is essential The mind is like a glass which, if not cleaned regularly, cannot help us see clearly

If a person does not realise his mistakes or faults and does not have feeling of repentance (*pratikraman*), he is most likely to repeat those mistakes in future and the faults will most probably get more and more serious and deep-rooted, with the result that it will not be easy to get rid of them and return back to a life of sanity or faultless behaviour If after committing some sin or fault one entertains a feeling of remorse, disgust or repentance, it is quite natural that he will not commit the same mistake again in future While *ati kraman* means transgressing the limit(s) of decency, *prati kraman* etymologically signifies returning back or retracing one's steps back to decency and wholesome thought activities and purity It is very difficult, Mahatma Gandhi observed, to confess one's errors But then without it, there is no other way of eradicating impurity Repentance reminds us that we have control over ourselves, that we can change, that we are not a pawn,

and that we are not a slave to our habits. Repentance is thus necessary for leading a good life Moreover, by persisting with our self-analysis and introspection, we can realise our essential divinity, the intrinsic purity of our true self

When one says, *mere dushkritya mithya hon* (*tadastu mithya dushkratam iti*, as we recite in *Samayika Path*), or "*micchami dukkadam*", these words imply that the speaker realises his mistake or misdeed, sincerely feels sorry for it, honestly asks forgiveness from oneself as well as others and entertains a feeling or resolve and affirms to himself that he will not repeat it in future However, in the absence of the feeling of sincerity and honest affirmation, the utterance of mere words of repentance would be simply waste of time and unproductive of results Hence, Kundakunda declares that verbal repentance and verbal observance of *pratyakhyana*, confession, etc practices should be considered as mere recitation from book (NS, 153), i e mere empty ritual.

Contemplations (*bhavana*) or affirmations, repeated unto oneself, play an important part in our life As one thinks, so one becomes Affirmations, Dennis T Jaffe and C D Scott observe, are "positive personal statements that modify negative personal beliefs and expectations, and motivatie and influence us in new directions Affirmations are a way to reprogram the mind for more positive results When practiced properly and often, they too can become 'our internal reality' "[81]

Progress in moral or spiritual ladder or in any other field of endeavour is cumulative Hence one has to regularly review one's progress and re-commit oneself to the goal of spiritual advancement and to the various methods of self-discipline, such as *Pratikraman*, etc Once this becomes a habit, one is surely on his way to the ideal of purity of self or inner transformation Even a small step can prove to be rewarding.

In laying emphasis on internal purity through *pratikraman*, etc internal austerities or *nishchaya charitra* (conduct) and emphatically declaring that mere putting on various types of insignia, or bodily or outer mark, even that of naked ascetic (SS, 408-410), devoid of enlightened vision, enlightened knowledge and enlightened

conduct, is meaningless However, Kundakunda does not deprecate the efficacy of asceticism altogether, as WJ Johnson mistakenly holds What Kundakunda emphasizes is that internal discipline and purity is more important than outer marks and that nakedness or asceticism can not be imposed from above It is the natural outcome or manifestation of inner purity, free from all sorts of impurities, distortions and deviations of divine nature of soul *Pratikraman*, etc *nishchaya charitra* (conduct) or *nishchaya tapa* (austerities) are necessary and essential steps of self-discipline as well as part of the methodology of practice of *avashyaka* (independence) and self-reliance

Avashyakas

Pratikraman, etc methods of self-discipline, described above, are considered essential activities (*avyashyaka-karma*) of enlightened conduct Thus, Kundakunda's enumeration of *avashyakas* (essential, independent self-disciplines, obligatory duties) included *pratikraman*, *pratyakhyan*, *alochana*, *prayashchitta*, *kayotsarg*, *samayika* and *param bhakti*. This enumeration of *avashyakas* (obligatory duties), Upadhye states, is "slightly different from the traditional enumeration of *avashyakas* (obligatory duties)(*Muladhara*, I 22), wherein *alochana* is absent, being possibly included in *pratikraman* which it precedes in actual performance (*Muladhara*, VII, 121 ff), and in place of *param bhakti*, we have *stuti* and *vandana*" Upadhye's presumption that "the traces of *stuti* and *vandana*", which belong to the *vyavahara* type or category, can be found in Kundakunda's division of *param bhakti* into two types of *nirvrtti* and *yoga-bhakti*[82] seems to be quite misplaced This was primarily because Upadhye did not seem to pay much attention to the understanding of the distinction between the *nishchaya* and *vyavahara* viewpoints

All of Kundakunda's six *avashyakas*, including both kinds of *param bhakti*, have been described from the *nishchaya* standpoint, *stuti* (eulogy) and *vandana* (obeisance) belong to *vyavahara* viewpoint (NS, 135) Likewise, verbal *pratikraman*, verbal *pratyakhyan* and resolve (*niyam*) to observe certain rules and verbal *alochana*, Kundakunda states, should all be understood as of the nature of reading or study of scriptures (*svadhyaya*) (NS, 153) In other

words, they should be considered as belonging to *vyavahara* category or viewpoint It is significant to note that, unlike other Jain texts, Kundakunda has not singled out and mentioned *svadhyaya* as a separate *avashyaka*. The concept of essential or obligatory duties (*avashyakas*), as described in *Niyamsara*, has been further diluted in later years and the one prevalent at present time mentions only first three of them as part of *prayashchitta* (expiation)

The outstanding characteristic of *avashyakas*, as laid down in *Niyamsara*, is that it lays emphasis on the activities that are not dependent on other (*anya-vashah*) (NS, 141), Etymologically, *avashyaka* is said to be derived from *avash* or *na-vasha*, i.e the actions which do not depend on other and are not under the control or influence of others, not even subject to the conditioning of inauspicious or auspicious mental states (NS, 143-144) The activities should be undertaken by the self on its own accord

Spiritually speaking, independence is in the true sense action, which is the outcome of one's conscious attentiveness, while dependence is reaction, which takes place externally in the outer world in relation or context of other and is dependent on the conditioning of karmas, i e the result of one's unconscious, instinctual attitude or pattern True independence is in fact freedom from *raga* and *dvesha* (attachment and aversion), or *kashaya-mukti*, i e. freedom from enslaving desires and passions (anger, pride, deceit and greed) is, in fact, true or real freedom (*kashya mukti kil mukti eva*) It is only when man is free from these passions that he can truely live a life of independent action

Avashyaka or independence of action is, thus, *dharma* in two senses Firstly, it is *vastu-svabhava*, i e the intrinsic nature of consciousness to act with conscious awareness or attentiveness, that is free from unconscious, karmic conditioning Secondly, it is an action, activity or duty, which ought to be performed in the direction of peace, happiness, and social well-being, good of the individual and the society We are what we are and we will become what we make of ourselves, what we will become depends on how we use our faculties, capacities or aspects of consciousness (soul), viz feeling, knowing and willing, consciously,

i e with attentiveness in a positive or negative way.

Thus viewed, *avashyakas* are said to be the means and the way to attain liberation from the karmic bondage, the essential activites of *pratikraman*, etc *avashyakas* are such that they alone can make a person independent (*avasha*) and self-reliant (NS, 140-141) In other words, only by relaying on oneself and engaging in self-discipline can one hope to destroy the karmas, have purity of mind and attain liberation and not by depending on any God, *guru* (teacher or preceptor) or the grace of anyone If you want to be free, wish for nothing that depends on external objects or the actions of others If your happiness is dependent on others, you have made yourself a slave

Avashyaka means self-reliant, independent action It has to be self-discipline undertaken by the self on its own accord by its own free will, not imposed by any other person, institution or tradition Moreover, it is concentration on pure soul, free from *para-bhava* (psychic disposition other than the instrinsic nature of the self) Thus, a truly self-reliant enlightened person refrains from both auspicious and inauspicious inclinations, dispositions and activities, as they are the result of karmic association i e under the control of or dependent on others (NS, 143-144)

If one wants to be truly self-reliant, one must concentrate on conscious attention (*upayoga*) of the intrinsic nature of his pure self It is only through that way that equanimity is fully realised (NS, 147) A person, who is devoid of independence and self-reliance, remains deficient in enlightened conduct (NS, 148) A person engrossed in sensual pleasures and self-enjoyment prides in false autonomy He is concerned only with himself and has no concern with moral and spiritual discipline, which is considered as a burden He thinks that self-fulfilment has nothing to do with ethics, i e self-restraint and internal purification through *pratikraman*, etc methods of self-discipline

Three kinds of self

Kundakunda states that, Interior or Enlightened Self (*antaratma*) is one who observes *avashyaka* and is self-reliant (NS, 149), who does not indulge in wrangling, discussion, bragging

etc. either externally or internally (NS, 150), and one who is absorbed in virtuous and pure concentrations (NS, 151) One who is devoid of these, is described as the Exterior Self (*bahiratma*) (NS, 149-151) In other words, one who is engrossed in worldly gossips and enjoyments and indulges in bragging, etc. is the Exterior Self, while one who practices self-control and detachment, etc is the Interior Self One, who is free from all defects and shortcomings, both external and internal, and is endowed with the effulgence or magnificence of infinite knowledge, infinite bliss, etc is known as *paramatma* (supreme soul or liberated self) (NS, 6-7). Thus, Kundakunda describes three kinds of self

In *Ramayana*, Tulsidas also divides human beings into three categories "*vishayi, sadhak, siddha sayane, trividh jiva jaga* Veda *bakhane*," i e according to Vedas, there are three kinds of selves (*jiva*) in this world those who are outward-looking and seek happiness in sensual gratification, the aspirants (*sadhak*) who are inward-looking and seek peace and happiness within, and *siddha* (liberated souls) who are the abode of infinite bliss

Independence and self-reliance

One, who performs self-disciplinary acts, such as repentance etc , realizes *nishchaya* conduct, which enables him to embark on or proceed toward *veetraga charitra*, i e conduct characterised by absence of passions and attachment (NS, 152) Those, who have the capacity to practise *pratikraman*, etc rules of self-discipline, should practise them with concentration, those who are not capable of doing that should at least have firm conviction (*shraddhan*) in regard to the true nature of the self (NS, 154), which is the basis of *samyak darshan* (enlightened world-view) All enlightened souls have attained salvation by practicing *avashyaka* (self-reliance) and self-discipline for spiritual advancement (NS, 158)

Unless one is aware of the true nature of the self, one cannot know the impurities, limitations and deviations in oneself and one will not exert himself to realize the fullest development of the potentialities of the soul by following a regime of moral and spiritual discipline Since the self alone, according to Jainism, is responsible for the deviations, distortions or modifications of its

intrinsic nature, he alone is capable to make all the amends and transformations, thereby regaining its pure nature

Jainism lays greatest emphasis on the independence of soul and self-reliance Karma obscures the essential nature of the self and distorts its intrinsic qualities, thereby making the self-dependent[83] and causing bondage However, by following the path of enlightened vision, enlightened knowledge and enlightened conduct, the soul overpowers and destroys the karmic bondage and attains liberation, which is also known as achieving salvation or self-realization, i e realizing the true nature of the self

According to Jainism, each soul is potentially divine and has every right to become a perfect or supreme soul (*paramatma*) enjoying perfect knowledge, perfect bliss, etc This Godhood is not attainable by the grace or mercy of any supernatural entity or God It is attained through one's own efforts Jainism does not believe in the concept of a God as Creator or Ruler, but it does accept that the qualities of *sat* (existence), *chit* (consciousness) and *ananda* (bliss) attributed to God are attainable by all human beings, through their own efforts by shedding *karmas*

Shuddha upayoga

In the *shuddha upayoga* (conscious attentiveness of the pure self) chapter, Kundakunda states that *atman* is essentially an embodiment of knowledge and knowledge is the intrinsic nature (*swarupa*) or the essential characteristic of *jiva* (self) Therefore, the soul knows the self If the self, i e knowledge does not know the soul, then it will become separate from the soul (NS, 170) At no stage or point of time, Chakravarti remarks, can one separate knowledge from soul and when separated each of them "becomes meaningless abstractions, incapable of existence in reality"[84]

In this context, Nathmal Tatia remarks

> Consciousness of the *jiva* manifests itself in cognitive acts, and is not like the unchanging principle of consciousness in the Samkhya-Yoga school which ascribes the cognitive acts to *buddhi* (intelligence [intellect]) which is an evolute of the un-

> conscious principle of *prakriti*. The Jaina philosopher consequently does not differentiate the metaphysical soul (*jiva*) from the epistemic subject (*jnata*) as is done in the Samkhya-Yoga and monistic Vedanta [85]

The following observation of Hari Mohan Bhattacharya is also quite pertinent in this regard

> A conscious reality is never divorced from its own conscious modifications and qualities in which lies its very life Both structure and function make up the totality of the self or the conscious real Perceptions and ideas, feelings and conations are of the self and in the self and are never to be regarded as out of vital relation with the immanental unity of the self The self is never transcendent retaining aloofness from its own modifications, but is always immanent in them or cognition is not a mere unaccountable *avastha* or state of the self, knowledge is the essence of the self It is a *parinama* or self-differentiation of the self, it is the self knowing or cognizing. A *parinama* or modification, issuing from the *parinami* or the modifying, and yet not in essential relation with the *parinami*, is as false an abstraction as the *aparinami* or immutable real without any *parinama* or modification [86]

Kundakunda declares "Know that soul is knowledge and knowledge is soul, there is no doubt on this" It follows from this that *jnana* and *darshan* are *saparapayasam* (*sva-para prakasham* in Sanskrit), i.e , the soul and its attributes — knowledge and *darshan* (intuition) — illuminate the self as well as other (objects) (NS, 171) It is not correct to say that knowledge and soul illuminate other (objects) and *darshan* does not, because *darshan* will then be different from knowledge and soul (NS, 162-163) Kundakunda, however, clarifies that knowledge and soul illuminate other (objects) from the *vyavahara naya*, so does *darshan* (also) (NS, 164) From the *nishchaya* point of view, knowledge as well as soul illuminate the self (only), so does *darshan* (also) (NS, 165) Drawing attention to the *sapeksha* (relative, mutually complementary) na-

ture of these two *nayas*, Kundakunda states that there is nothing wrong or no fault if one argues that from *nishchaya-naya*, the omniscient Lord intuits the nature of the self only, but not the whole universe (NS, 166) or that from *vyavahara naya* the omniscient knows the whole universe, but not his soul (NS, 169)

The concept of *sarvajnata* (omniscience)

In stating that consciousness does not know other (objects) from *nishchaya naya*, the purpose is to ensure that *jiva's upayoga* does not identify itself with other (objects), i e it does not get deluded by other (objects) of alien nature and remains free or unbound by them even while knowing the whole universe (*Pravachanasara, gatha* I 52) Amrtachandra explains it in these words "One whose vision encompasses only external things is afflicted by the very act of perceiving the forms of the self and other (objects), for (his vision) has abandoned the self and fallen into (i e become attached to, hence afflicted by) the other (objects) But your [Lord's] vision, strongly overcoming other (objects, i e not being attached to them) and thus unafflicted, shines forth in its own grandeur" In other words, since the pure, unified *upayoga* (psychic attention) of consciousness of omniscient being is directed towards the self, in truth, he knows only the self while the knowledge of the external objects is merely incidental[87]

Since *nishchaya*, which looks at things in relation to the self, relies on the self (*svashrita*), omniscience is said to know only the self from *nishchaya naya*, also knowing or cognition being the essential characteristic or intrinsic nature of the self, the soul, therefore, (always) knows the self (NS, 170) Since *vyavahara* is concerned with things in the context of other, and relies on other (*parashrita*), omniscience is said to know other (objects) from *vyavahara naya*. This point is emphatically asserted in *Niyamsara gatha* 159 "From *vyavahara* point of view, the omniscient Lord intuits and knows all (*sarvajna*), from *nishchaya* point of view, the omniscient intuits and knows only his self (*atmajna*)"

While the omniscient can have direct intuitive awareness, experience or knowledge of his own self, he cannot possibly have

that direct experience or intuitive awareness in regard to other objects, his knowledge of all other objects in the universe is, therefore, considered by Kundakunda as *aupchank*, a social or religious necessity from the *vyavahara* viewpoint "With Kundakunda," A.N. Upadhye remarks, "*sarvajnata* (omniscience) is a dogma, a religious heritage and an essential part of the doctrine he represents," in the circumstances when different schools of thought have been struggling hard "to prove and establish the omniscience of their respective prophets, for on that depended the very life and death of their systems it was the omniscience that could give infallibility to their prophets and therefore automatically to their scriptures that constituted the utterances of these prophets" *Sarvajnata* (omniscience), Upadhye adds, thus, "came to be accepted and discussed only as a religious necessity"[88]

The assertion about the soul being *sarvajna* (omniscient) from *vyavahara naya* and *atmajna* (knowing only self) is quite significant and found only this work. Here omniscient's *sva para-prakasham* is stated to be from a certain point of view, in a certain sense or in some respect, i e in relative terms

How it is possible for the omniscient to know all the objects of the whole universe is explained in *Pravachanasara gatha* I 23 It is stated that knowledge, being the intrinsic nature or quality of the self, has the capacity to know the various objects of knowledge in the world In that sense, the self may be said to be as extensive as the whole universe or omnipresent (*sarvagata*) Acharya Kundakunda observes "The self is declared to be the extension of knowledge, knowledge the extension of the knowable, the knowable is the universe and that which is beyond the universe (*aloka*), therefore knowledge is omnipresent" Commenting on it, Acharya Amrtachandra remarks

> According to the saying "the substance has its qualities and modifications equivalent to itself," the self is the extension of the knowledge, for it evolves without becoming more or less than the knowledge, and knowledge is the extension of the knowable, for it abides therein, as fire in the fuel The knowable is as much as everything, it is the totality of the six sub-

stances Therefore knowledge is omnipresent [89]

But while the soul may be said to the omnipresent or as extensive as the knowable (i e the Universe) on account of knowledge, it does not pervade the universe absolutely The knower, i e the self, knows and intuits the whole world, without entering or taking hold, with its own *pradeshas*, of all the things which function as knowables The objects do not exist in knowledge and there is no soul outside the body it occupies, for its attributes are found only in that body "A soul is not all-pervasive because its qualities are not found everywhere "[90]

A. N Upadhye observes

> The omniscient knows and sees the whole world, the variegated and unequal objectivity of the present or otherwise, neither entering into nor entered into by the objects of knowledge, just as the eye sees the objects of sight (*Pravachanasara*, I 27, 47) Omniscience operates on the objects, just as a sapphire thrown in milk pervades the whole of it with its luster, omniscience is ubiquitous in its functions, and therefore the omniscient is called omnipresent, and all the objects are within his knowledge (*Pravachanasara*, I 28-31, 35) The external objectivity does not affect him, though he sees and knows everything completely (*Pravachanasara*, I 32) [91]

Thus, from the point of view of *vyavahara*, consciousness knows material and immaterial objects, sentient and non-sentient, the self and all (other) substances, directly without recourse to the senses (NS, 167) The apprehension of the objects takes place directly by the soul without the aid of sense organs If knowledge constitutes the very essence of the self, the *jiva* can "know unaided everything directly and exactly as it is, only there should be no impediment in its way External conditions, such as the organ of sight and the presence of light, are useful only indirectly and *jnana* results automatically when the obstacles are removed through their aid "[92]

The commentator of *Niyamsara* has termed this as *sakal*

pratyaksha (perceiving and knowing the entire, whole or all objects directly), as distinguished from *swarupa pratyaksha* (intuiting, knowing or experiencing the intrinsic, divine, pure nature of the self directly) from *shuddha naya* The commentator also distinguishes *keval-jnana* (omniscience) from *sahaj-jnana* (natural or pure consciousness), which is said to be pure (*shuddha*), intrinsic nature of the self or essential characteristic (*antas-tattva*), effulgent sentient-principle, pure consciousness, that is universal in all beings, *swarupa pratyaksha*, and endowed with *ananta-chatushtaya* (infinite vision, infinite knowledge, infinite bliss and infinite vigour) (commentary on NS, *gathas* 11-12)

Another significant point mentioned in *Niyamsara* is that in omniscience, both *jnana* (knowledge) and *darshan* (intuition) operate simultaneously as light and heat exist simultaneously in the sun (NS, 160) In *samsari jivas* (worldly beings), leading a mundane existence, however, *darshan* and *jnana* operate in succession, i e *jnana* (knowledge) is preceded by *darshan* and the two *upayogas* do not arise simultaneously Benjamin Libet's experiment demonstrating that the thinking brain, i e intellectual, decision-making cortex, has to wait 300 or more milliseconds after the start of activity in the brain known as *readiness potential* (RP) seems to confirm that *darshan* precedes knowledge[93]

In *darshan*, we have intuitive awareness of a thing without any detail or particularities Before we know things in a detailed way, there is the stage where we simply see, hear or otherwise become conscious of it in a general way, without going into its specifies or details In other words, in *darshan* we are only conscious of the existence of something, without going into further details or having knowledge as to its size, colour, etc

Thus, *darshan* is the first stage of awareness, i e the stage of intuitive awareness, it may be called detail-less awareness Cognition of details, which happens subsequently, consists of *jnana* (knowledge) Since the obscuring karmas (those obscuring *darshan* and *jnana*) are entirely absent in perfect, enlightened souls (*kevalis*), *darshan* and *jnana* can both arise at the same time, like the sudden (not gradual) illumination of every object when the sun appears in a cloudless sky The clouds represent the karmas that obscure

darshan and *jnana*[94]

While consciousness, which is the essential nature of self (*svabhava*), remains its inalienable and integral part in all stages and three periods (past, present and future) of its existence, attachment, aversion, and anger, etc passions are adventitious and accidental, and are the real enemies of the pure nature of the self The main problem is to conquer the negative emotions or passions, which delude our true being In order to conquer those negative emotions, it is necessary to practice self-restraint, carefulness and spiritual discipline of self-analysis, introspection, such as *pratikraman*, etc , with a view to remain free from attachment and passions Daily practice of these methods of self-discipline can alone ensure durable happiness and peace

Complementarity of different viewpoints

In the last *gatha* of *Niyamsara*, Kundakunda has stated that he composed this treatise with the object of self-contemplation (*nij bhavana nimitta*) and it is said to be free from all inconsistencies, misunderstandings and shortcomings, including earlier ones (NS, 187) This statement is quite significant It indicates that Kundakunda was well aware that some statements in his earlier work, *Samayasara*, might create some misunderstandings in regard to his ethico-spiritual viewpoints, especially *nishchaya* and *vyavahara nayas* He, therefore, sought to clarify in this treatise the true significance and value of *vyavahara charitra* (conduct), consisting of non-violence, etc rules of moral conduct, and *pratikraman*, etc self-disciplinary methods of *nishchaya charitra* and to remove any inconsistency or misunderstanding that might exist in people's minds pertaining to them or in regard to his ethico-spiritual *nayays* particularly *nishchaya* and *vyavahara* viewpoints

Like any *naya* (standpoint), *nishchaya-naya* and *vyavahara naya* are ways of comprehending reality only from one particular point of view and knowledge derived from a *naya*, therefore, is partial and incomplete However, these *nayas* (viewpoints) are correct from their respective points of view *Vyavahara naya* describes the self as doer and experiencer of external worldly objects, while *nishchaya naya* is concerned with the conditioned, defiled psychic

or mental state of the empirical self in its worldy existence, that the empirical self is associated with *karma-upadhi*, both material-*karma* and psychic-*karma* cannot be denied and hence the correctness of both *vyavahara naya* and *nishchaya-naya* has to be accepted That the empirical self is *potentially* divine and has the capability to regain its intrinsic purity, unalloyed and undefiled state and become the pure self or supreme soul (*paramatma*), provided it makes earnest efforts in the right direction, is also true and, therefore, *shuddha naya* too is correct

The present condition of the empirical self, however, is not pure, but it can attain purity by eradicating the impurities of attachment, aversion, passions, etc One standpoint (*naya*) should not deny the truthfulness or correctness of the other point of view That is why the commentator of *Niyamsara* finds no contradiction (*avirodha*) between *nishchaya* and *vyavahara naya* (commentary on NS *gatha* 187) He emphasizes that the teaching of reliance on only one *naya* is not worth accepting, only teaching which relies on both the standpoints is *grahya* (acceptable) (commentary on NS *gatha* 19) [95]

Amritachandra, whom the commentator of *Niyamsara*, has quoted 15 times in this work, also emphatically asserts that only that person achieves the full benefit of the teaching of enlightened souls who, having fully understood the true nature of both *vyavahara* and *nishchaya*, becomes *madhyastha*,[96] i e does not take side of either of them by being attached to one and despising, ignoring, negating or rejecting the other One should not obstinately stick to any of the two standpoints because of prejudice or pre-inclination, but remain open-minded *Anekant*, he says, reconciles the contradictions amongst different one-sided views and synthesizes all partial truths The difficult-to-be-removed ignorance of people can be dispelled by the proper exposition of both *vyavahara* and *nishchaya* aspects of things [97]

Shuddha naya makes us aware that the present defiled state of the empirical self is not its *svabhava* (intrinsic nature), that the impurities of attachment, aversion and passions are adventitious and can be gotten rid of by adopting proper methods of self-discipline, which are described as *avashyakas* (essential duties un-

dertaken by self on its own), such as *pratikraman* (repentance for past sins and misdeeds), *pratyakhyan* (renunciation of or resolve to avoid particular thought activities and actions in furture), *alochana* (confession), *prayashchitta* (expiation), *kayotsarg* (relinquishment of attachment to the body), *param samadhi* (supreme equanimity), and *param bhakti* (enlightened devotion) After the eradication of impurities, one can regain the intrinsic purity of the self (*svabhavic* or natural condition)

In *Pravachanasara*, Kundakunda emphatically asserts that enlightened conduct, anchored on enlightened vision and enlightened knowledge is capable of ensuring prosperity, high status, pleasures, good and comfortable life in the world provided one is desirous of them and is attached to them, but one can attain enduring happiness and bliss of liberation when one is non-attached and free from passions, etc [98] Haribhadra likewise states that moral and spiritual discipline leads to *abhyudaya* (prosperity in the world) if it is done out of reverence and love or attachment But if that discipline is undertaken as a duty with no motive or attachment whatsoever, it leads to salvation [99]

Thus, enlightened vision (*darshan*), and knowledge (*jnana*) of the worldly affairs and moral conduct (*vyavahara charitra*) can help a person to achieve success in his worldly existence, i e position (high status) power, prosperity and wealth, etc in society We, however, find that a wealthy person, even though enjoying fleeting pleasures of the senses, is not always or necessarily happy, because durable happiness or joy is an internal state of the mind and does not depend on external goods, services or worldly objects It depends on mental disposition of compassion, friendliness, benevolence, self-control, etc and peace of mind, i e equanimity, which is the essential nature of the soul

Intrinsic purity of the self

Happiness or peace, according to Jainism, is not accidental in life, it is the very nature of the self in its pure, untainted state One has to realize that state Perfection consists in regaining this state Here one may ask how can one say that the nature of the self is peaceful? The reply is given by citing the example of wa-

ter The nature of water is *sheetalata* (coolness) It becomes hot if we put the utensil filled with water on an oven, heater or fire However, after the utensil is taken off from the oven, the water again becomes cool after some time, i e regains its nature of coolness Likewise, one may be agitated, become angry, on certain occasions and for certain duration or period of time, but cannot remain angry day in and day out It shows that the nature of the self, in its pure state, is to remain in peace and happiness, though this state of peace and happiness is disturbed because of the self's entanglement or association with karma, which is the cause of passions, desires, etc

Kundakunda's teachings can be summed up in three maxims Firstly, one should abstain from *ashubha* (unwholesome thoughts, pursuit of one's selfish desires with complete disregard to the well being of others, and sinful activities (*ashuba* or *ashubha bhavanam parihara* (NS, 66) The evil (*ashubha*) psychic exertion or attentiveness (*upayoga*), he states, must be completely abandoned because as a result of that one lacks even a grain of righteous conduct (*dharma*) and the self becomes a rogue or an animal, is always beset with thousands of pains, and strays incessantly (*Pravachanasara* 12, and Amrtachandra's commentary thereon) Secondly, one should perform *shubha* (wholesome thoughts and righteous, moral conduct, i e *vyavahara charitra*) activities (NS, 55) Thirdly, one should endeavour to purify internal *bhavas* or thought activites such as passions, etc through *pratikraman*, etc self-disciplinary methods (i e observe *nishchaya charitra*) (NS, 77-158), with a view to realise the intrinsic purity, peace and happiness of the supreme state of self-realization In order to realize the supreme state of the pure self, however, one has to transcend not only *ashubha* but also *shubha*, because attachment or entanglement with *shubha* also causes bondage of karmas, which leads to mundane wanderings and is destrictive of one's independence (SS, 154 and 146-147)

The commentator of *Niyamsara*, Padmaprabha Maladharideva, (in his commentary on NS *gatha* 187) confidently asserts that those who understand this *adhyatma shastra* (a treatise containing expositon of the unmanifest intrinsic, pure nature of the soul, i e

paramatma-swarupa) considering both *nishchaya* and *vyavahara nayas* as complementary and not contradictory (*avirodhena*), and practise enlightened vision, enlightened knowledge and enlightened conduct are sure to attain indestructible happiness, which is supersensuous and incomparable

Path of salvation

The path of liberation consists of enlightened world-view (*samyak darshan*), enlightened knowledge (*samyak jnana*) and enlightened conduct (*samyak charitra*) Enlightened world-view is the source of enlightened knowledge and enlightened conduct This vision of a three-fold (the three together) path challenges other schools of thought which focus on only one or other of the three as the means to liberation

Thus, according to *Niyamsara*, "*niyam*" is the path of liberation, consisting of enlightened world-view, i e comprehensive outlook or vision, enlightened knowledge and enlightened conduct, and its fruit is salvation, liberation or the fullest development of all the potentialities of the individual The work also lays great emphasis on self-restraint and methods of self-discipline, such as repentance of past mistakes, resolve not to repeat misdeeds in future, acknowledgement of present faults, etc , with a view to purify the self of its defects of attachment, aversion, passions, etc It points out that all those, who have attained perfection or Godhood, i e infinite knowledge, infinite happiness, etc , have done so by relying on their own efforts, rather than by depending on any supernatural being or God's grace

Niyamsara makes it quite clear that salvation, the highest goal of human endeavour, is to be attained through self-discipline, hence the title of the book *Salvation through Self Discipline* While quite a few religions believe that for salvation one requires God's grace or the help and succour from the so-called sovereign Lord of the Universe, Jainism lays emphasis on independence and self-reliance and holds that *jiva* (self) is quite capable of working out its own salvation without the help or intervention of any other entity

Meaning of Salvation

"Salvation," K Satchidananda Murty points out, "presupposes that someone or something has to be saved and saving must be from something, someone, a condition or state, and finally the saved becomes someone or something or enters into another condition or state" He observes "Except theistic Vedanta, the other philosophies do not attach any importance to God in the scheme of salvation Some deny him, and even those who admit him do not think that faith in him and worship of him are necessary for salvation "

Salvation, K S Murty further states, is a state of consciousness in which man experiences with certainty that he has nothing to fear in life or after death It is consequently "an awareness of peace, security and contentment" One who has attained salvation leads a way of life different from others, "not in externals but inward", he differs from other human beings "in his dispassion and detachment" [101]

Salvation signifies freedom from enslaving desires and passions What drives a person in his search for salvation is the attainment of freedom from want and insufficiency and intrinsic purity of the self True salvation is fulfillment, peace, life in all its fullness It is to be who you are, to feel within you the good that has no opposite, the joy of Being that depends on nothing outside itself True salvation is a state of freedom — from fear, from suffering, from a perceived stated of lack and insufficiency and therefore from all wanting, needing, grasping, and clinging It is freedom from compulsive thinking, from negativity and above all from past and future as a psychological need [102]

Different Conceptions of Salvation

While all Indian philosophies are optimistic in the sense they believe salvation or liberation from the conditions of mundane existence, which are far from satisfactory and full of suffering, misery and tension, etc , is possible There are three different conceptions of salvation

Samkhya and *Advaita Vedanta*

Samkhya and Advaita Vedanta believe in the absolutely unmodifying (*aparinami*), static changeless (*kutastha*) eternal principle or entity (soul or self) They hold that we (individual selves) "are already free and that bondage is imaginary" [103] This assertion or standpoint raises several questions If there is no modification or change anywhere, Akalanka observes, "there can be no cause or effect anywhere there can be no right actions or wrong actions, merit or demerit, bondage, transmigration, or liberation, or the agent, the self " [104] The concepts of bondage and liberation, *punya* (virtue) and *papa* (vice) lose all their relevance if we exclusively recognize Advaita-*ekanta* (absolute non-duality) as constituting the nature of substance [105] If there is no bondage, then why we notice people undergoing suffering and unhappiness and why should anyone make efforts to get rid of their suffering, shortcomings and limitations, and try to attain salvation

In support of the Samkhya and Advaita Vedanta view, the following two arguments are advanced by K S Murty "If we are not already free or if we did not know freedom, how are we able to think of it? If freedom is not our real estate, our authentic nature, our true condition, may we not be separated from it again even if we attain it?" [106]

In reply to the first of these arguments, it may be said that even though the intrinsic nature of the self is free and the self has the potentiality to be free, but it is not "already free," that in its mundane existence in the world, the empirical self is found in bondage, subject to limitations Since the self, even in its worldly existence, is endowed with consciousness, it has the intrinsic capacity to think, know and experience its intrinsic freedom and its potential as well as its miserable plight

As regards the first part of the second argument, we have already stated in reply to the first argument that freedom is the intrinsic nature of the self As for the second part of the second argument, advanced by K S Murty, it might be said that the defilements, distortions, and impurities in the soul, arising out of *karma upadhi* (association or conditioning of the karmic dirt or particles, which are foreign substance), are adventitious, not part

of intrinsic nature, and hence they can be separated, that like the burnt seed, once separated and destroyed they cannot stick to the soul again, and that with the cause of bondage having been destroyed and the intrinsic purity and freedom once regained, it cannot be besmirched by the impurities again and be bound again

The Buddhist conception

Buddhism denies the existence of a permanent or substantial self (*nairatmyavada*) and believes in the principle of momentariness (*kshanikavada*) It holds that to think that there is a real thing or being, called soul, is the cause of all bondage, and unless we get rid of this false bondage, and unless we get rid of this false notion, we cannot be free [107] It argues that when this idea of a real entity or being is dissected, it is found it refers to nothing it is like peeling off an onion layer after layer and finally nothing is found underneath So, one becomes free when one gets rid of the notion that one is a real being (*satkayadrshti*), that one can enter into relations with others and that one can possess this or that, and that one can become or has not become something else Buddhism, thus, teaches the way to *nirvana* [108]

The above-mentioned contention of Buddhism violates the very premise, mentioned by K S Murty earlier, that salvation presupposes that someone or something has to be saved and that saved becomes someone or something Moreover, the Buddhist contention in regard to momentariness is not only inconsistent with the principle of causal efficiency, which is the criterion of reality which has to be "both permanent and transitory", but also makes the "continuity of personal life impossible, and consequently the continuity of present life into the future and the necessity of the law of karma that the performer of good or bad act will have to bear the consequence become impossible of explanation" [109]

The Jaina concept

The third approach or way of attaining salvation is Jaina conception of soul or consciousness According to Jainism, *jiva* or self is not an absolutely unmodifying (*aparinami*), static or

changeless (*kutashta*) entity but is always *parinami* or evolvent As a result, in spite of its constant change or *parinama*, "it keeps up its stability or character as an identical substance in and through its change or *parinamas*" [110] It is characterized by permanency in the midst of change The self binds itself through its own wrong or deluded perceptions, thoughts, and mental states or psychic dispositions of attachment, aversion, passions etc and also frees itself through its own efforts

Affirming the necessity of a real being or entity of an abiding nature, K S Murty remarks

> In the midst of the diversity of experiences one finds a unity; actions and thoughts have to originate from and be guided by a core or a centre, recognition, memory, dreams, trance and extrasensory perception indicate that there can be experiencer even in the absence of the body, and in thought and language one finds the body to be something distinct from oneself This unity, core, centre, agent and subject is the soul When we discriminate it from the body and thereafter act on the basis of this insight we become free We cannot be involved in *samsara* if we know we can keep ourselves away from it and accordingly take effective steps [of self-restraint and self-discipline] [111]

This is what the realistic philosophy of Jainism stands for For achieving salvation, the soul has to purify itself of its defects and limitations by leading a life of moral and spiritual discipline based on enlightened vision and enlightened knowledge

Various Paths of Salvation

Some of the philosophical systems hold the view that salvation can be obtained either by just right knowledge of the soul (*jnana marg*) or by devotion/worship of God (*bhakti marg*) alone Some others hold that it can be attained only by the path of action (*karma marg*), i e leading a life of service of others and performing actions for the welfare of the world, or by a

combination of any of the two, such as devotion and moral life, action and knowledge, or devotion combined with right knowledge There are still others who hold that salvation can be attained by a combination of all the three faculties of the self, i e the three aspects of consciousness, viz affective, cognitive and willing or activity

Bhakti marg

Bhakti marg (way) involves dependence on the grace of an external, super-natural entity, commonly called as God A *bhakta* (devotee) on the path of devotional service to God cultivates humility through servitude and self-surrender to God and depends solely upon His Grace [112] Jainism, on the other hand, lays emphasis on independence and self-reliance Since the self alone is responsible for all the impurities and defects in self (*atma* or soul), including egoism (*ahamkara*) and attachment to sense objects (*mamatva*), identification of the self with the body and the senses, the self alone can remove those defects and purify itself through self-discipline Also, we have no control over others, only our own efforts are within our control Moreover, the Jaina conception of enlightened vision (*samyak darshan*) is quite different from the concept of *bhakti* Furthermore, *samyak darshan* alone is not enough, it is to be accompanied by enlightened knowledge and enlightened conduct because the three together alone constitute the path of salvation

Jnana marg

While a large number of philosophies declare that salvation can be achieved through knowledge, [113] there is no unanimity among them as to what constitutes right knowledge, or what is the criteria for judging it What one of them considers as right knowledge is not so for the others Each considers itself to be *the* truth, and emphasizes that others cannot lead to salvation [114] Considering that reality is quite complex and of variable nature, which is said to be many-sided or multi-faceted, i e endowed with diverse and even contradictory characteristics coexisting in the same object as inalienable part thereof, the Jaina concept of

anekant seeks to avoid categorical, one-sided assertions or judgements in that regard So, one may be true from his own point of view and wrong from the point of view of others, while both may be right from their respective points of view Moreover, Jainism emphasizes that knowledge becomes enlightened knowledge only when it is preceded and accompanied by enlightened view Further, enlightened vision and enlightened knowledge influence behaviour, while behavioural change or enlightened conduct, in turn, influences the other two, the three aspects of consciousness, viz the affective, feeling or emotional aspect, the cognitive aspect and the conation, willing or activity aspect, are interactive, affect one-another and more or less act in unison The three together constitute the way to salvation

Refuting the view of Samkhya system of philosophy which states that "*ajnana* (ignorance, want of knowledge or even slight ignorance) necessarily causes bondage and knowledge (*jnana*) leads to *moksha* (liberation or salvation)", Jaina philosophers points out that the knowable things (*jneya*) being infinite, ignorance or lack of knowledge in regard to some or the others will always remain and it is not possible to have knowledge of everything In that condition, it will not be possible for anyone to get rid of bondage and attain salvation Accordingly, Jainism holds that "bondage is caused by ignorance if there is *moha* (delusion or infatuation), but not from ignorance where *moha* is disappeared In this way, it is possible to attain salvation when one is free from *moha*, even with slight or little knowledge (*alpa jnana*) but not where *moha* exists" [115]

It is worth recalling that *mohaniya* karma are energies or forces which are of two kinds (1) *darshan-mohaniya* (view-deluding), which distort enlightened vision and (2) *charitra mohaniya*, which causes delusion in the form of attachment and passions and obstruct enlightened or right conduct This karma is considered to be the greatest obstacle in the path of salvation

According to one Jaina text, deluded-view (*mithya darshan* or *moha*) is the king, *mamakar* (mineness or attachment to things) and *ahamkar* (ego or I-ness) are its two sons or its *senapati* (commanders-in-chief or lieutenants), its minister is *mithya jnana* (wrong or perverted knowledge), which executes the orders of *moha* and

ministers to the needs, desires, and requirements of the deluded-view, i e it acts as a handmaid to the likes and dislikes of his master (*moha*). *Mamakar* and *ahamkar*, being brothers, support each other

Mamakar is defined as identification or sense of attachment with one's body, etc , e g this is my body, my house, my son, etc., which, from internal, *nishchaya* and *shuddha nayas* (standpoints) are external and other (*para*) and quite different from the self (*sva*) Similarly, from the substance point of view (*dravyarthika* point of view) identification of the self with various forms of modifications of the self, such as I am a king, I am poor, I am a child, I am an adult, I am an old man, etc is *ahamkar* Each of these two, viz *mamkara* and *ahamkar*, give rise to attachment (*raga*) and aversion (*dvesha*), which in turn, give rise to passions and quasi-passions As a result of these passions, the *yoga* (the activities of mind, body and speech) become active or operational and, infected or stained with passions, lead to sinful acts, such as violence, falsehood, etc and karmic bondage [116]

Karma marg

Those who advocate the path of action (*karma-yoga*), the technique of right action), emphasize the idea of self-less action, doing good to others, serving others and love of one's fellows, mankind or humanity Various arguments are advanced in support of this love or service of fellow human beings Theists and Advaita Vedantins argue that "One can love others only when one believes God exists and is their common father Men can mutually love one another only if they believe they are fellow creatures of the same creator It is impossible to love one another if there be no God " [117] This implies that in order to love and serve others, one must have faith in God, a super-natural entity, which provides the only rationale, justification or basis of doing good to others The Christian teaching that love of God means love of one's neighbours also seems to support the above contention It is said that the greatest problem why people are not able to love others, serve others or perform action for the good or benefit of others is the egoistic self, the only 'wrong' in

being is the ego.

"The true value of a human being," Albert Einstein stated, "is determined primarily by the measure and the sense in which he has attained liberation from the self."[118] But how to effect this liberation from the self, i.e. liberate the self of its egoism, or transform the egoistic "I" to altruistic or magnanimous self and who is to effect this transformation are the pertinent questions of great relevance. It is easy to tell others to change, to behave properly but very difficult to change oneself. The supreme soul (*paramatma*), Lord *Jina* (the conqueror of internal enemies) may serve as an example, as a model and an ideal and may at best serve as merely an instrument, a guide, a subsidiary or external cause (*nimitta karana*) or help but the principal, main or internal cause (*upadana karana*) is the *jiva* (individual soul) itself, who has to uplift or elevate himself by his own strenuous efforts. In other words, *jiva*, the empirical self, has to liberate itself of its own egoism by itself through its own efforts in order to realise its intrinsic purity, i.e. self-realisation, and become Supreme Soul (*Paramatma*) itself.

Kundakunda, therefore, makes a clear distinction between the empirical self (*jiva*) and the pure or transcendental soul (*atman* or soul). He repeatedly emphasizes that *raga* (attachment or desire), *dvesha* (aversion) and *moha* (delusion) are the greatest enemies of the soul, the pure or transcendental self. From the empirical point of view, the *jiva*, associated or conditioned by material (non-soul, *ajiva* or non-living) karman, becomes the agent of actions and experiences pain and pleasure. It can become pure self (*shuddha atma* or supreme soul) by cleansing the self of the impurities of attachment, aversion, passions, etc. and as a result thereof getting rid of material karman also, by his own strenuous efforts of self-discipline.

The greatest enemy of soul in this regard is *moha* (delusion or infatuation) and its two powerful lieutenants *ahamkara* (ego or I-ness) and *mamakar* (*mamatva*, mineness or *asakti*, i.e. attachment to objects and persons). The self itself is responsible for its own conditioning by *moha*, which prevents the understanding of the true nature of the self and leads to identification of the self with

the body, and sensual pleasures, therefore it alone can undo the conditioning of *karman* and achieve conquest over *moha*. Since the cause of egoism and contraction of impurities and defects in itself is the self, the self alone can rectify and remove the defects and impurities by self-discipline No outside force or power can perform that task for him and bring about purification in him.

Self as its own friend and foe

Therefore, Jain texts emphasize that while the self is the greatest enemy of the self, it is also the greatest friend of the self "Self is the begetter of both happiness and sorrow; it is its own friend when it treads the path of righteousness and is its own enemy when it acts otherwise "[119] It is also declared that the self alone is the Supreme Soul (*appa so paramappa*),[120] an unmistakable declaration of the independence of the soul, and that only by self-reliance, a regime of moral and spiritual discipline, can the self transcend its egoistic and selfish nature and attain purification, perfection or salvation

The same sense is conveyed in the Buddhist aphorism "*appa dipo bhava*,"[121] i e be your own light or guide, i e rely on yourself The *Gita* (6 5) also affirms "*uddharet atmana atmanam*" and that "*atma eva hi atmano bandhu atma eva ripu atmanah*," i e let the self liberate itself by itself, that the self alone is its own friend, the self alone is its own enemy; from the negative aspect, it is like an enemy, while from the positive aspect, it is like a friend This emphasizes in the clearest language possible not only a distinction between *jiva*, the empirical self and *atman*, the transcendental pure soul, but also the need for self-discipline in moral and spiritual practice A. Parthasarathi observes

> If you wish to evolve spiritually you must work for it on your own Books, teachers and *gurus* can give you helpful material and guidance but they cannot replace your personal efforts necessary for the process of evolution Evolution or devolution does not depend on external forces and environmental conditions It depends on your personal concerted effort As with scholastic education or physical

exercise you cannot delegate spiritual evolution to others You will have to do it yourself [122]

The apparent discrepancy in the description of *atman* as both friend and foe indicates that "the original nature of *atman* is pure, calm and not agitated" [123] It also distinguishes between the empirical self, which is under the strong grip of *moha* (delusion) and controlled by enslaving desires and passions because of the misguided and wrong identification of the self with the body and the senses, and the transcendental or supreme self The nature of this supreme soul (*paramatma*) is described in the next verses of the *Gita* (6 6-7) It is stated that the supreme self is self-controlled (*jit atmanah*) and remains unaffected, balanced and peaceful, i.e unagitated in both favourable and adverse or pleasant and unpleasant objective conditions or external circumstances, and also in subjective, internal, psychic, mental states or thought processes, i e he is alike in cold and heat, in pleasure and pain, and in honour and dishonour [124] Kundakunda has expressed the same idea when he defined *dharma* (the instrinsic nature of the self) as equanimity (*sama*) and this equanimity is described as "a state-of-evolution (*parinama*) of the soul," in which it is free from *moha* (infatuation or delusion) and *kshobha* (all kinds of emotional agitation or mental disturbance, arising out of desires and passions) [125]

There appears to be a discrepancy between the description of the *Gita* (6 5) and that given in the *Gita* (18 66), which confidently asserts "Give up all other means/duties/paths and surrender all unto Me alone I shall free you from all sins Rest assured, do not grieve " It seems that while statement in the *Gita* (6 5) is made from the point of view of *karma yoga* (path of action), the assertion in the *Gita* (18 66) expresses the view from the viewpoint of *bhakti* (devotion, signifying total dependence on and complete surrender to God) Clarifications to the effect that devotion implies firm conviction and dedication, renunciation of all hesitation, fear, pride, etc devoid of thoughts of egoism (I-ness) and me and mine (*mamata*) in regard to body and worldly objects and performance of action comprising of essential duties

free from selfish or personal intent or desires and realisation that *paramatma* (supreme soul) can only be truly relied upon, can help to minimize the intensity of contradiction between the two statements of the *Gita*. It cannot, however, completely resolve the contradiction so long as the belief in the concept of theistic God, the Lord of the Universe, and *Brahman* (which is conceived as the Absolute, one without a second and as a cosmic principle) is insisted upon

However, if the "I" in the *Gita* (18 66) is understood to mean the transcendental self, (*atma eva brahman*, the soul itself is *brahman*, the supreme soul or *param-atman*) divinity or "Krishna consciousness" within, which represents the intrinsic purity and is the true friend (*bandhu*) of the self (*atma*), in contrast to the deluded self, who identifies itself with the body and the senses and is controlled by the enslaving desires and passions, i.e contaminated and bound by karmas, the real foe or enemy (*ripu*) of *atma* (soul), then the message of the *Gita* (18 66) becomes crystal clear· "Give up dependence on others, rely on your own true self, you will be freed from all your sins, shortcomings and weaknesses, have self-confidence, do not waver"

Vedanta and the love of others

The concept that one should love others and perform actions for their good just because we are all fellow creatures of the same Creator does not appear so appealing or attractive, even to those who believe in such a God, that they can be expected to give up their egoism and selfish concerns easily and of their own accord As the Talmud scholar Hillel states "If I do not care for myself, who else will?" Therefore, the advocates of Advaita Vedanta proclaim the concept of "Grand Selfishness" (*brahman*) as the way out from the egoistic self They argue that if, as some modern psychologists believe, that man is "by nature" selfish it is because he has (is) self It is, therefore, impossible to remove selfishness

Hence, the Vedantin philosophers speculated on replacing "petty selfishness" (*ahamkara*, egoism) with 'Grand Selfishness' (which in other words signifies "the sublimation of egoistic

feeling") *'aham brahmasmi'* (I am *brahman*) is identification with the 'Grand Selfishness' Again, "since everyone loves one's self, the Br Up [*Brihadaranyaka Upanishad*] (4 5 6) clearly says 'Lo verily not for the love of all, all is dear (to man,), for the love of self alone, is all dear (to him) ' *na va, are, sarvasya kamaya sarvam priyam bhavati, atmanastu kamaya sarvam priyam bhavati*" The import of this is that the love one bears to anything is to be regarded as an aspect of the love one bears to one's own self We like other persons and things because S(s)elf is mirrored in them.[126]

A similar argument is also advanced by another champion of Advaita Vedanta, George Kotturan, who claims "It is not for the love of the neighbour that the neighbour is important, but for the love of the self that [the] neighbour is important It is not a question of doing good or wrong to one's neighbour, it is the question of doing good or wrong to one's own self" [127]

Commenting on these remarks, Nicholas F Gier states that it is hard to believe that Kotturan does not see how problematic it is to define the value of the neighbour in terms of self-love *Ahimsa* and compassion must be based on a relational, other-regarding philosophy, rather than a self-centred mysticism Kotturan might respond by arguing that the distinction between the inner and the outer is an illusion, but this appears to contradict our ordinary experiences of the world Kotturan would also counter that it is for the sake of an all-pervading *atman* that we love our neighbour But if *atman* is the same for all the people—neither plural nor individual— then it cannot be an agent in the world as either a subject or object of love [128]

George Kotturan further contends that the concept of the Absolute *Brahman* or "non-dualism makes love easy, because there is nothing easier than loving one's own self" Commenting on this assertion, Nicholas F Gier observes

> The problem, however, it that, according to Shankar, we actually do not have a true self of our own In his view love must amount to *brahman* loving himself, but even this cannot be correct because, again, ultimate *Brahman*, *nirguna Brahman*, is totally devoid of qualities The great moral exhortations of

the *Upanishads* make no sense if non-dualism in this sense is true. To be self-controlled, to give to others, and to be compassionate (see *Brhadaranyaka* 5 2 3) are intelligible imperatives only if there are individual selves who have reciprocal relations with other beings. *Upanishadic* monism is shallow and empty of meaning if it is not interpreted to include the rich diversity of individual lives and situations *Upanishadic* monism is better conceived as a panentheism that resacralizes the world rather than a transcendental monism that desacralizes it [129]

Karma yoga in its true sense

Karma yoga, in its true sense, is the transformation of oneself through strenuous efforts of external self-restraint and internal self-discipline A person who is free from impurities and passions can never think of doing any harm to anybody His actions will naturally cater to the well-being of others Kundakunda divides enlightened conduct into two parts, viz *nishchaya charitra* and *vyavahara charitra*, of which the former is the cause of steadiness and stability of the latter *Vyavahara charitra*, consisting of *vrata* (five vows of non-violence, truthfulness, non-stealing, limitation of possessions and sex-fidelity), *samiti* (carefulness in walking, speaking, eating, etc) and *gupti* (self-restraint of mind, body and speech), as described by Kundakunda in *Niyamsara*, purifies one's external moral conduct practiced in relation to others These rules also act as a subsidiary cause in the subsidence of passions, i e purification of the internal psychic disposition and thought processes

Five rules of moral conduct *ahimsa* (non-violence), etc are essential principles of harmonious living in society. They also ensure avoidance of any kind of harm to others They are, thus, conducive to the well-being of others, in a negative way The positive aspects of *ahimsa* are compassion, *maitri* (amity towards all beings), and kindness Therefore, Kundakunda's works and other Jain texts, lay emphasis on compassion, friendliness towards all living beings, kindness towards the poor, needy and those who are in need of any other help, charity, etc which directly and

in a positive way promote the well-being of others or welfare of the people Charity (*dana*) is prescribed as one of the six essential duties of a person

However, our external moral character, in order to be realistic and lasting, must be anchored on spiritualism, i.e internal purity When our self is rid of psychic dispositions of distortions or defilements of the intrinsic nature of our soul, such as attachment, aversion, passions, hatred, enmity, jealousy, etc , we will have no inclination or even any thought of doing any kind of harm to others and the well-being of others will be the natural outcome of our reformed, purified soul.

For Kundakunda, the yardstick of every activity of mind, speech or body is that it should be in accord with the best interests of the pure self, i e free from attachment, aversion, delusion, and passions It should also be free of any desire or expectation of the fruit of action Describing the *nih-kankshita* (freedom from desires, expectation or attachment to worldly objects), component of enlightened vision, he observes "An enlightened person evinces no desire whatever in *karma phaleshu*, i e any attachment or expectation in the fruit of action, and *sarva-dharmeshu*, i e having no interest and being equanimous towards various attributes of objects or things, the contradictory traits and one-sided views " (*Samayasara*, 230) [130] He should not desire worldly prosperity or greatness (name, fame, etc) and should not cling to deluded views of one-sided nature (*Purushartha Siddhyupaya*, Verse 24) [131]

In other words, he has no desire at all in any of the foreign objects (*para dravya*) and *para-bhava*, i e psychic dispositions or mental states, which are different from the intrinsic nature of self, and are defilements of or deviations from the intrinsic pure nature of the soul and are the result of association or conditioning of other objects and persons or material and psychic karman It means that an enlightened person (*samyakdrashti*) has no inclination, attachment, desire or interest in sensual pleasures, mundane pursuits or worldly objects whether be they glass or gold and in all *para bhavas*, such as *punya* (virtue) and *papa* (vice), good and bad, joy and sorrow, pleasure and pain, honour and dishonour, praise and condemnation by others, life and death, or anything pertaining to

this world or the next world, and all one-sided viewpoints, religions and philosophies which emphasize or are concerned with only external aspects of things and not with the inner purity of the self The enlightened person is enamoured of spiritual happiness and wants to remain contented (*tripta*), i e established in the supreme happiness of the pure soul, which is far beyond the gratification of senses

Nih-kankshita of Kundakunda is *nishkama karma* of the *Gita*, which states "Your right is in action only, never to the fruits, (*phaleshu*), let not your attachment be to inaction" (*Gita*, 2 47) Another verse in the *Gita* (2 71) observes "He [the enlightened person], who abandons all desires and moves about without yearning for anything, without the sense of 'I' (*nirahankara*) and 'mine' (*nirmamo*), attains peace" In other words, he is free from egoism and attachment In Jainism, the word "*moha*", as has already been mentioned, includes both *ahankara* (ego or I-ness) and *mamatva* (sense of mine) The sense of Kundakunda's "*sarva dharmeshu*," is also contained in the *Gita* (2 45), which speaks of being free from the three attributes (three *gunas* of *tamas* (indolent, inactive), *rajas* (passionate, involved in desire-prompted activities of the world), and *sattva* (one characterized by deep attachment to serenity), of *nirdvandvo*, i e free from the pairs of opposites, such as profit and loss, good and bad, joy and sorrow, honour and dishonour, and of remaining established in the purity of the self (*atmavan*)

Validity of three separate paths of salvation?

While the path of action (action without attachment) of both of Kundakunda (*nih kankshita* karma, SS, 230, having no expectation in the fruit of action, i e *karma-phaleshu*) and that of the *Gita* (*nishkama-karma*, having no attachment to the fruit of action, *Gita*, 2 47) seems quite similar, there is difference as to whether one can attain perfection by action alone The *Gita*, in line with its belief that all the three paths, viz of *bhakti* (devotion/worship), *jnana* (knowledge) and *karma* (action) can separately and individually lead to salvation, affirms (*Gita*, 3.20) that "verily by action *alone* (*eva*) Janaka and others attained perfection"

Kundakunda, on the other hand, is convinced that all three (*samyak darshan*, *jnana* and *charitra*) together constitute the path of liberation Thus, Kundakunda declares that "*charittam* (*charitra* in Sanskrit) *khalu dhammo* (*dharma* in Sanskrit)," i e conduct, which is in consonance or in accordance with the intrinsic nature of the self, is definitely and in the true sense is *dharma* (piety or the foremost duty), but this conduct, he clarifies, has to be anchored or based on enlightened vision and enlightend knowledge (*darshan-jnana pradhanat*) [132]

Let us examine which of the above two approaches is more convincing or rational The rationale of three separate paths to liberation rests on two grounds firstly it is stated that just as one can reach the destination, say a mountain top, by various routes, north, south etc one can also attain the objective of liberation by following any of the three paths, viz that of worship, knowledge, or action

In reply to this contention, it may be said that the example of reaching the mountain-top through different routes need not necessarily hold good in the case of liberation being attained by any of the three paths The similes, metaphors, illustrations (*drashtanta*) and examples are often used by people in discourses to prove one's point and make it convincing But example is an example, it is *ekadesh*, i e it conveys a specific meaning in a certain context and holds good in a particular case It need not be applicable in other circumstances, having different context Thus, in the present case, *moksha* (liberation) is not situated at a fixed place that one can reach that place by travelling through different directions or paths *Moksha* is a state of consciousness, comprising three aspects or faculties, viz affective or emotional, cognitive or intellectual and willing or activity Each of these aspects are inter-related and inter-active, they constitute unity and form one single path of liberation The example, which is applicable to external, physical plane, may not necessarily be relevant to internal, psychic plane

Secondly, it is argued that we notice, that people in the world have certain inherent tendencies and inclinations, innate aptitudes and urges, distinct likes and dislikes, which constitute his or her

individualistic nature Thus, in some there may be predominance of thinking, in others a preponderance of emotions, while some others may be more inclined towards action Accordingly, it is contended or claimed that for those having predominance of thinking, the path of knowledge (*jnana marg*) is more appropriate; for people more emotional in nature the path of worship (*bhakti marg*) may be better; and for those inclined towards action, the path of action (*karma marg*) is more appropriate.

In response to this argument, it may be stated that while it is no doubt true that the inclinations and preferences of various people differ depending on their circumstances, including past *karmas*, it is nonetheless a fact of life that all beings are endowed with all the three aspects of consciousness, viz. feeling or affective, cognitive, and willing or action, the proportion or ratio of one or the other of these three faculties may be greater in some and lesser in others These three aspects of consciousness are quite significant from the point of modern psychology; they affect one another and are closely related, particularly emotion and impulse to action For instance, we usually say that anger or fear or disgust makes us do this or that, or impels us to act The three faculties are integral parts of one single entity called consciousness, they cannot be segregated or separated into water-tight compartments In fact, they need to be synergised and aligned in order to lead a happy, peaceful and contented life

It is not necessary that one should be in possession of each of these three aspects or faculties of consciousness in equal degree in order to attain liberation As we have already mentioned that even with slight knowledge, a person, who is free from *moha*, can attain liberation Thus, the three constituents of liberation (*samyak-darshan, samyak jnana* and *samyak charitra*) which are interactive and closely related to one another constitute one unitary path to liberation This approach has roots in psychology and, therefore, is scientific, rational and more convincing than the theory of three separate paths to salvation

We, thus, come to the conclusion that enlightened view (*samyaktva* or *samyak-darshan*), which is free from deluded view (*vipareeta abhinivesha*), that accounts for indiscriminate clinging to

wrong view due to attachment and aversion, etc , enlightened knowledge (*samyak-jnana*), which is devoid of *samshaya* (doubt), *vimoha* (delusion or perversion), and *vibhrama* (confusion, or vacillation as regards correct understanding of various view points, i e not having proper or balanced understanding of different standpoints and their respective contexts) (NS, 51), and enlightened conduct (*samyak-charitra*), which is free from attachment, aversion, and passions, etc , all these three constitute unity and necessarily (*niyamena*) lead to salvation These three components, which form the path of liberation (*moksha marg*) are known as *ratna-traya* or *tri ratna* (three jewels) in Jainism.

Kundakunda's works contain a methodical exposition of the soul and its functional mechanism, particularly the nature of soul and its endeavour to achieve liberation, which is often obstructed by karman, both material karman (*dravya karma*) and psychic karman (*bhava karma* comprising of attachment, aversion and passions), resulting therefrom. *Niyamsara* contains a systematic exposition of Kundakunda's philosophy within the preview of *tri-ratna*

This *tri-ratna* concept is quite unique from all other thoughts in relation to its formation, not perceived but based on real life existence [133] It recognizes the tendency of the organism as an integated, organismic whole, rather than as a patchwork of separately operating parts and to think holistically rather than atomistically

Since the three components (*samyak darshan, jnana* and *charitra*) of the *tri ratna* concept represent the three faculties of human personality having roots in psychology or the three aspects of consciousness, viz affective or emotional, cognitive or intellectual and conative, willing or activity, which are inter-related and interactive, they affect one another and without one the other cannot march forward "The human soul," Hastings Rashdall observes, "is a trinity Consciousness includes three elements or aspects or distinguishable activities - Thought, Feeling, and Volition or (to use a more general term) Conation, each of which is unintelligible in entire abstraction or separation from the rest "[134] These are obviously not exclusive They are not separate or distinct but

overlay or fuse with each other Ultimately they are all facets of Being rather than parts of it.

When negativities or impurities in our emotions, thoughts and actions are removed, the alignment of the three centres, powers faculties, elements or aspects of consciousness takes place, the transformation of mental apparatus is accomplished and enlightenment dawns In fact, the alignment of the three aspects, viz the emotional, intellectual and actions or *samyak-darshan*, *jnana* and *charitra* (enlightened view, knowledge and conduct) constitutes the whole of Jain *sadhana*, the path, the *niyam*, which definitely and necessarily leads to peace, happiness and social well-being, salvation or liberation from all sufferings and miseries

Since the different aspects of consciousness or the self are identical with the self or *atma* (soul), the enlightened vision or world-view, enlightened knowledge and enlightened conduct, which are different aspects of the same self, become identical with the self Prof A. Chakravarti observes.

> These three conjointly constitute the *moksha marga* — the path to spiritual salvation, and the *moksa marga* also must be located in the nature of the self as it is identical in nature with that of the self inasmuch as it represents a stage in the development of the self Thus, it is clearly pointed out that the Kingdom of Heaven is within you One who deserves to reach the goal of liberation or *moksa* has nothing to do with the non-conscious external things since he has within himself everything that is necessary to realise his purpose The spiritual development, therefore, consists in the continuous development of the self to a higher and higher state followed by the progressive widening of knowledge till the self becomes perfect and knowledge becomes completely co-extensive with the reality At this stage the self becomes both *Sarvajna* and *Paramatma*, the Omniscient and the Absolute Self This is the end of *samsara* and the goal of life from which there is no return [135]

Thus Kundakunda observes "Enlightened conduct

uninfluenced or unconditioned by attachment, i e desire or aversion, and accompanied with enlightened vision and enlightened knowledge forms the path to liberation "[136] He further states "Know ye that the *jiva*, which (in its intrinsic purity) rests on *samyak darshan, jnana* and *charitra* is the real self (*Sva-samaya*) But that which is conditioned by material karma is other than true self (*para-samaya*) " (*Samayasara, gatha*, 2) The works of Kundakunda, particularly *Niyamsara*, deals with *tri-ratna* concept of liberation in full detail According to him, one without the other two or vice versa delinks the path of liberation and, therefore, all the three jewels must be unconditionally followed in order to attain salvation

In *Niyamsara*, Kundakunda explains about the Path and the Fruit in these words "*Jinshasan* (Jain Scriptures) declare thus — the Path and the Fruit of the Path are two constituent parts Former is *niyam*, the latter is *moksha*, i e salvation " (NS, 2) Here, a reference to *Jinshasan* or Jain scriptures is with a purpose It means that one should follow the path in right earnest, without entertaining any desire or expectation (this is true *nih-kankshita* or desirelessness) about the result (*karma-phaleshu*) or having any doubt about it (*nih-shankit*), because it is bound to result (one must have *shraddha*, conviction, *astikya*) in peace, happiness and the well-being of all, i e salvation In other words, one should focus on the process, *sadhana, moksha-marg*, the means, the path (*niyam*), not on the end or the result The path is not a circle, it is the way Hence the title of the treatise is *Niyamsara*, which lays emphasis on the essence, the intrinsic nature of *niyam*, not *moksha-shastra* or *moksha-sara* Unless one observes the *niyam*, how can he attain *moksha sara* or *samayasara*, i.e the essence, the intrinsic nature or the supreme state of the soul

Here it is also necessary to remind ourselves that treading the path of salvation by putting into practice this *niyam* is not an easy task. It is a long process It requires removal of impurities and negativities of all kinds, which we have accumulated in innumerable past lives, and the alignment of all the three faculties or aspects of consciousness and constant practice of self-restraint of moral conduct and *pratikraman*, etc methods of self-discipline

In these days of quick fixes and instant results, there are people who are presenting the path of only devotion to divinity or only knowledge about the supreme self as the cable ropeway, which takes people direct from one mountain cliff to another mountain cliff or from the bottom of hill straight to the top

Such promises sound quite attractive but in actual life reaching the summit of perfection, i.e salvation, is not so easy as it is often made out to be It is a hard and difficult road, in which there are many bumps and ups and downs Even in the field of external material conquest of nature, one is able to achieve success after a number of setbacks and failures For instance, Apollo 11, carrying Neil Armstrong to the moon, was preceded by as many as 32 manned space flights — several of them near or complete failures — over a period of ten years A number of procedures, techniques, methods, etc had to be tried, tested and practised to perfection before success could be achieved

The task of attaining Godhood, salvation, or inner conquest, the conquest of senses, i.e sensual attractions and one's passions, negativities, impurities etc is still more difficult task, all the more so because the transformation of one's inner self has to be accomplished by oneself unaided from any outside source, through repeated conscious contemplations (*bhavana*) and constant practice of external self-restraints and internal self-disciplinary methods of *pratikraman*, etc This journey of inner self-conquest, or moral and spiritual discipline and purification of deeply entrenched deluded and negative modes or pattern of thinking, feeling and willing has to be traversed on its own, single-handed Dependence on external help or assistance of any one (be it parents, friends, *guru*, teacher, preceptor, etc or even God's grace) will not be productive of result in one's salvation; others can serve as an ideal or model and thereby provide inspiration, or they can impose certain restrictions or constraints on one's external behaviour but they cannot bring about your inner transformation That task has to be performed by oneself The path has to be traversed by oneself

Misunderstandings in regard to *Niyamsara* and Kundakunda

There are quite a few misunderstandings, in regard to Kundakunda and *Niyamsara* which needs to be clarified

It is said that both *Niyamsara* and *Samayasara* of Kundakunda are meant only for ascetics (*muni*, recluse) This misunderstanding is based partly on an incorrect evaluation of Kundakunda's ethico-spiritual *nayas* (standpoints) and partly because of an improper understanding of the meaning of "*shraman*" *Shraman sanskriti* (system of philosophy or culture) is distinguished from Vedic and Brahmanic *sanskriti*, which believed in God (*Ishwara*) and laid emphasis on the efficacy of sacrifice (*yajna*), etc ceremonies and rituals and dependence on God's grace, rather than placing reliance on understanding the true nature of the self and realizing it through one's own efforts of moral and spiritual discipline Self-reliance instils optimism in the person practicing it

The words "*shraman*", "*samayika*" or "*samyaktva*" stand for a lifestyle of self-help and self-discipline based on *shrama* (one's own efforts, self-reliance), *sama* (equanimity, i e psychical state of remaining unperturbed in honour and dishonour, and in the company of friend and foe, in pleasure and pain, etc , equalness, equal respect for all, reverence for all living beings), and *shama* or *shaman* (control or subsidence of passions, self-restraint of mind, body and speech as signified in non-violence, truthfulness, non-stealing, limitation of wants, possessions and enjoyments and sex-fidelity) These qualities and characteristics are equally valuable and desirable for both laymen and ascetics A philosophy that lays stress on these things cannot by any stretch of imagination be described as pessimistic It is only when undue stress is laid on asceticism of purely a physical nature, consisting of bodily discomforts of extreme nature as the only way of realising salvation that the charge of pessimism can be laid as it is bound to result in disappointment

Meaning *of shraman*

In *Pravachansara* (III 45-46), Kundkunda states that *shramans*

(ascetics) are not only those one with pure psychic attention but also those who are endowed with good (*shubha*) psychic attention and have affection for the pure self (*arhat*, etc) At another place, Kundakunda has defined "*shraman*" as follows "*sama sattu-bandhu vaggo sama suhadukkho pasansarnudasamo sama lottha-kanchano puna jiviymarane samo samano*,"[137] i e one who is equanimous or alike toward friend and foe, alike in pleasure and pain, alike in honour and dishonour or praise and condemnation, alike in regard to sand (earth) and gold and alike in living and dying — that being is *shraman*. As *tapas* (austerity) of any kind is generally identified with asceticism, Kundakunda, in declaring that *vyavahara-charitra* of vows, carefulness (*samiti*), and *gupti* (self-restraint) constitutes *tapas*, endeavoured to give a new interpretation in regard to asceticism or *shraman*. In Jain texts, it is also clarified that "*sadhu*" means *sajjan purush*, i e a noble person having good moral, dispassionate character One cannot think of a *sadhu*, *shraman*, *dharmik*, or noble person in the real sense unless he has a good moral character

Balance between excessive formalisation and excessive interiorisation

There are people who contend that Kundakunda's works, especially *Samayasara* and *Niyamsara*, are meant only for the ascetics, and that Kundakunda laid great emphasis on asceticism. There are others such as WJ Johnson, the author of *Harmless Souls* (HS), and his reviewer Paul Dundas, who state that in the circumstances when Jainism's teachings are from its beginnings so ascetic oriented that "*prima facie*" lay Jainism "would seem to be a contradiction in terms",[138] that the "specific category of "Jaina householder' would seem to be an anachronism",[139] and that asceticism was viewed in "purely physical terms", Kundakunda's emphasis on internal aspects of human personality, viz. the role of infatuation or delusion, attachment, desire or intention, aversion and passions, etc in Karmic bondage and liberation from that bondage was indeed a contribution of the highest order to establish Jainism on a solid ethical and psycho-spiritual foundation

As Johnson demonstrates, Kundakunda's doctrine of *upayoga* (conscious attentiveness) and his "internalisation",[140] or as his reviewer Paul Dundas terms it, "interiorisation of the various components of Jain practice and concomitant attempt to move the ascetic's ultimate concern [or any *sadhak's* or aspirant's primary concern for peace and happiness] away from his relationship with the external world toward his inner being" makes him a "reformer"[141] (as Paul Dundas states), who is "consciously reacting against excessive formalisation, the mechanistic pursuit of physical austerity"[142]

According to this analysis, "external, ascetic practice" which had become "meaningless" and "without spiritual significance had to be reinterpreted by Kundakunda " However, Kundakunda was well aware that although "inner state has precedence and conditions the outer",[143] external moral conduct of vows, carefulness, etc (*vyavahara charitra*) has its importance and value and cannot be dispensed with altogether for several reasons

Just as *himsa* (violence) against other beings, stealing, etc offences or sins against the moral rules of conduct are the "objective correlative" of the subjective state or attitude,[144] so also internal state of compassion, etc is reflected or externalized in acts of kindness and charity Thus, man's relations with others, i e the social aspect, was not neglected Kundakunda was the foremost philosopher and thinker, who sought to view reality of all sorts from both internal and external perspective

Vyavahara charitra or external moral conduct not only reflects internal self-restraint (control of one's impulses and animal instincts) but also ensures harmony and peace in society The environment of social harmony and peace, in turn, is conducive to an individual's mental calmness or peace of mind In practice, it seems, the external must precede the internal In fact, it works both ways since one cannot observe the rules of external moral discipline "without the necessary inner purity, the very fact that one *is* following it demonstrates to oneself and others that he does have the requisite inner resources"[145]

In addition to what has been stated above, the recognition of the necessity and importance of the value of external moral

discipline also ensures that Jainism does not become what Johnson calls a "private soteriology" [146] Kundakunda, Paul Dundas remarks, is thus identified by Johnson as representing a "middle point between two main historic propensities within Jainism. excessive formalisation and ritualisation of behaviour which diminish the spiritual dimensions of the path and excessive interiorisation of values,"[147] which denies the need for external moral conduct (*vyavahara charitra*) in relation to others; conduct which facilitates individual peace and happiness and social well-being.

What is required is a pervasively holistic attitude and way of thinking One who follows a regime of "excessive formalisation and ritualisation of behaviour", i e a religion consisting of a set of habits, dogmas, forms, conventional empty rituals, may be reduced to the "merely behavioral" Hence, Kundakunda emphasises and rightly so the need of "experiential," as an antidote to merely abstract and abstruse However, this "experiential" has to be experience-based rationality in contrast to the *a priori* rationality that we have come almost to identify with rationality itself Since there is a risk of "experiential" being reduced to "merely experiential" of the mystic type in which one is tempted to seek and indulge in his ecstacies and subjective experiences, which are then exalted as the best or even the *only* path to knowledge and enlightenment, thereby giving up all the tests and verifications of the validity of the illumination, it needs to be counterbalanced by considerations of morality, i e wholesome good behviour in relation to other people and internal purity, which is free from passions

What does the widely held belief that our conscious life consists of experiences really mean? One may say that one experiences things and in so doing extracts experiences from them. One extracts knowledge of things so to speak, out of things, and this knowledge then has things as its object One experiences what things are; what there is to things Thus, it is always a matter of something that is experienced One comes to know of things; one grasps something, knowable and assertable In other words, our conscious life consists of events in which we experience

something knowable and assertable about the conditions of things, i e. of outer and inner things Of course, inner experiences also belong to the region of experiences The things we experience by no means have to be things of the outer world, they can also be things of the inner world

When one experiences something about a person's condition, he perceives him as an aggregate of qualities that he can know and express It is something that is totally separate from the experiences of things or objects In other words, these are not experiences that we can designate subjectively — experience still sounds subjective — but something we can designate objectively as an event in which we participate, in a word, these are relationships Our conscious life, thus, consists not only of experiences but of relationships[148] to other living beings as well as to the divinity within

"If the goal of the Jain path [of liberation] could be reached by internal cultivation only,"[149] then *vyavahara charitra* (external self-restraint or moral conduct of vows, carefulness, etc), as also *nishchaya charitra* (internal self-discipline comprising of *pratikraman*, etc disciplinary methods) will become redundant, as a section of Digambara Jains, who claim themselves as the most ardent followers of Kundakunda, mistakenly believe

On the other hand, if the objective of purification and liberation can be attained by *vyavahara charitra* alone, the internal methods of self-discipline (*pratikraman*, i e repentance, etc *nishchaya charitra*) will have no value Kundakunda rightly propagated the view that both *vyavahara* and *nishchaya charitra*, anchored on enlightened vision and enlightened knowledge, are necessary in order to accomplish the desired objective of attaining supreme state of Godhood (*paramatman*) [150]

In *Samayasara gathas* 408-411, Kundakunda emphatically states that bodily insignia or external mark either of householder or that of a homeless ascetic has no relevance as regards path to salvation, only the three jewels of enlightened vision, knowledge and conduct together constitute the path of emancipation. In *Samayasara gathas* 413-414, both the two classes of insignia (that of an ascetic as well as of a householder) are declared to be the

path of salvation from *vyavahara* point of view, but the *nishchaya* standpoint does not need, require, accept or want any kind of mark or signia whatsoever for the path of salvation In fact, those who maintain that salvation can be obtained by subscribing to a particular class of insignia, say an ascetic, and have *mamattam* or *mamatva* (attachment or fancy) for it, thinking that asceticism *alone* can give *moksha* (salvation) do not know or really understand *Samayasara*, the intrinsic and essential nature of the self

In his commentary on *Samayasara gatha* 413, Amrtachandra states that those *shraman* or their *upasaka* (worshipper or devotee), who being attached to *dravya-linga* (bodily insignia) indulges in false pride, are definitely (*khalu*) deluded in *vyavahara*, are unaware of *nishchaya*, and can never realise ultimate truth (*paramarth-satya*), *bhagvantam* (the Supreme Self), i e *Samayasara* *Jayasena* also points out that *dravya-linga* is not the cause of salvation In other words, "the mere outward nudity of body," J L Jaini remarks, "is not the path of Liberation Even severe asceticism and suffering cannot advance a saint an inch on the path of Liberation, if he has not understood and realized his own (true) self, the essence of *Samayasara* "[151]

Bifurcation of moral discipline into two categories

There has been growing tendency among Jains of all sects to divide moral and spiritual discipline into two categories (1) applicable for householders or general public and (2) applicable for ascetics In fact, a large number of books have been written and a good deal of literature has come up dealing separately with the conduct of these two kinds of people This artificial divison verging on watertight compartmentalistaion is playing havoc with the moral, social and spiritual life of the people It is argued that an ascetic is one who practices certain number of moral rules of conduct, including *vrata* (five vows), *samiti* (five carefulness) and *gupti* (three restraints of body, mind and speech), while householders are required to follow certain rules of conduct, which are of minor significance and most convenient to them.

Thus, the householders are completely relieved not only of

the practice of *pratikraman*, etc self-disciplinary methods of *nishchaya charitra*, but also in regard to the observance of *samiti* and *gupti* (these find no place in the twelve *vratas* (vows) or six essential or obligatory duties of a householder) As far as five main *vratas* (vows) of non-violence, truthfulness, non-stealing, limitation of wants and possessions, and sex-fidelity) are concerned, they have been divided into *maha-vratas* (major scale vows), to be observed by the ascetics, and *anu vratas* (small or minor scale vows), to be practiced by the householders Keeping the convenience of the householders and their deteriorating moral stature, even these *anu vratas* have been expunged from the list of duties of the general public and replaced, in some of the *shravakachara granthas* (books dealing with the conduct of householders) and in most of the discourses of present-day ascetics and *Acharyas*, by abstention from five *udambara* fruits that are considered to contain living beings

It is, therefore, not without significance that Acharya Tulsi deemed it necessary to resuscitate these *anuvratas* and launch the *anu-vrata andolana* (movement) to change the trend of the times, characterized by increasing violence, immorality or non-observance of moral rules of conduct, to revive the old vision, and provide a new direction of moral and spiritual regeneration and transformation of society through the transformation or change of heart of the people

It is very pertinent and significant to note that in *Niyamsara* Kundakunda makes no distinction between *maha vratas* and *anu vratas* He also makes no mention of the twelve *vratas* (vows) or eleven *pratimas* (stages of moral and spiritual development for the householder) *Niyamsara* categorically declares that the moral conduct of *vrata*, *samiti* and *gupti* is *vyavahara charitra*, which is as much relevant, desirable and applicable to the ascetic as to the householder For instance, take the case of *irya samiti* (carefulness in walking), if a person does not observe it, he may not only cause injury to other living beings but also harm himself by falling into a pit, putting his foot on a venomous snake or tumbling down on the earth by carelessly striking his foot against a stone

Likewise, if one does not observe *bhasha-samiti* (carefulness in

speaking) or *vachan-gupti* (restraint of speech), he may utter disagreeable, harsh, bitter, hateful, abhorrent or contemptuous words, which are not only violative of one's own peace of mind and equanimity and spiritually harmful to oneself but also may lend anyone in trouble, lead to personal, business or political rivalry and enmity Thus, moral behaviour (*vyavahara charitra*) comprising of *vrata*, *samiti* and *gupti* are, in fact, much more useful and relevant for the householder than to the ascetic as he has more occasions and more likely to come into contact with other persons of all walks of life than an ascetic To say or claim that this *vyavahara charitra* comprising of *vrata*, *samiti* and *gupti* is not meant for or relevant to the householders or general public is, indeed, very strange and foolish

Relevance of *nishchaya charitra* for householders

Even when it is conceded that while the moral (*vyavahara*) conduct of *vrata*, etc , as stated above, is or may be relevant for the householder, it is stated that internal, spiritual discipline of *nishchaya naya*, consisting of self-analysis of *pratikraman* (repentance), etc , discussed in much detail in *Niyamsara*, is not relevant for the householder but is meant only for the ascetic for his spiritual development This again is incorrect and faulty reasoning for the external or social behaviour of any person cannot be modified, improved and transformed without first effecting change in one's thought patterns and attitude

Accordingly, reflection about one's inner thought processes and practice of self-discipline consisting of *pratikraman* (repentance of one's past misdeeds and negative thoughts), *pratyakhyan* (resolve not to repeat one's past mistakes and negative thought activity in future), etc are necessary psychological methods to reform one's attitude and thought pattern and bring about internal transformation of one's impulses and negativities They are, therefore, equally, if not more, relevant and useful to the householder as to the ascetic When a person says that he is sorry, he is, in fact, practising *pratikraman*, provided this sorry comes from his heart in all sincerity It is, indeed, a matter of deep regret

that the practice of *pratikraman*, etc methods of self-discipline has almost completely died down or absent among the Digambara Jain householders, although it is still in vogue among Shvetambara Jain householders

There is common misconception that the moral and spiritual discipline outlined in *Niyamsara* is meant only for ascetics, who are retired from life and removed from society That discipline is in fact meant for everyone as the mental training gained through that discipline helps in keeping mind calm and intellect focused, thereby improving one's efficiency and concentration on the task at hand and ensuring success in any walk of life, including health, happiness and well-being It also leads to social harmony and social well-being

Kundakunda's date

There are differences about the period when Kundakunda lived among various scholars Schubring and Nathuram Premi, date him to the second-third century A.D , E H. Johnston places him in the neighbourhood of the third or fourth century A.D , W J Johnson assigns early fifth century A.D , or late date to him K B Pathak speaks of 528 A.D Prof A. Chakravarti places his birth in about 52 B C. Pandit Jugalkishor Mukhtar thinks he might have flourished from 81 to 165 A D M A. Dhaky, a Shvetambara scholar, holds the view that dating of Kundakunda prior to the mid-eighth century A.D was not justified A. N Upadhye, in his extensive introduction of *Pravachanasara*, has dealt with this subject in detail, and after examining the pros and cons of different views and arguments in that regard has located him in the beginning of the Christian era

The bitter controversy in regard to Kundakunda's dates, sometimes amounting to bitterness between Digambara and Shvetambara Jain scholars, is indeed quite misplaced What one should be concerned with, discuss and examine are the views expressed by him, the psychological insights and sublimest spiritual ideas, contained in his works, and the practical path of salvation, of peace, happiness and individual and social well-being described

by him in quite simple language The following remarks of B L Atreya, uttered by him about *Yogavashishtha*, applies equally to Kundakunda's works especially *Samayasara* and *Niyamsara*

> Its [their] style and diction are very simple and the subject matter is very deep It is so enchanting that the moment one starts reading it, one does not like to leave it until it is finished It is indeed a pitcher filled with oceanic water, as an Indian proverb goes, it will serve many as a boat to cross over the river of births and deaths [152]

Replacement of Kundakunda by Pushpadanta

The unique position occupied by Acharya Kundakunda among the Jain authors, especially in the Digambara hierarchy, is quite evident by the mention of his name as having auspicious significance (*mangala*) and coming next only to Mahavira and his *Ganadhara* (apostle) Gautam (*mangalam bhagavan Viro, mangalam Gautamo gani, mangalam Kundakundadyah, Jain dharmostu mangalam* (Shvetambara Jains mention the name of Sthulbhadra in place of Kundakunda while reciting the above verse) It shows the reverence with which Kundakunda is remembered by all the sections of Digambara Jains till today without any demur, hesitation or doubt

It is, indeed, quite unfortunate and a matter of deep regret that monks initiated by Acharya Pushpadanta Sagar, one among the dozens of existing present-day Digambara *acharyas*, have recently started reciting the above verse in which the name of Kundakunda is replaced by Pushpadanta

What made them (the present-day *acharya* Pushpadanta and his monks) to initiate this practice and thereby creating a new controversy, which might lead to a new division, fissure or chasm among Digambara Jains, is best known to him or his initiated monk(s) However, one of his monks, Muni Saurabh Sagar, when asked about this change in Lucknow in 2002, is said to have stated that Kundakunda was *ekanta-vadi* (one espousing one-sided views) and that if they consider and accept their own venerable mentor

and teacher, the great influential *acharya* of this age, as having auspicious significance (*mangal-roop*), then what is wrong with that

These remarks makes it quite apparent that the main reasons for this novel initiative seems to be (1) failure to properly understand the three ethico-spiritual *nayas* (standpoints) of Kundakunda, (2) failure to properly understand the true sense or essence of his *vyavahara* and *nishchaya charitra*, (3) inability to compete or cope up effectively with a section of Jains who are giving a particular twist to Kundakunda's teachings, and (4) the realisation that, given the existing laxity in the conduct of householders as well as ascetics, it would be desirable for the ascetics to build safe residing or resting places (*mathas* or *ashrams*), which will cater to their specific needs and ensure even the modern facilities of mobile phone, cooler, etc without too much dependence on the goodwill of the householders

While the above-mentioned remarks by one of the initiated monks of Acharya Pushpadanta obviously referred to his own *guru* (teacher and mentor, present day Acharya Pushpadanta), but as the present writer of this book has heard Acharya Pushpadanta himself reciting *mangalam Pushpadantadyah*, i e the name of Pushpadanta in place of Kundakunda, on one of the TV channels, it seems doubtful if he was reciting his own name He probably referred to olden days Acharya Pushpadanta, who flourished in the first century of Christian era and co-authored, along with Bhutabali, one of the oldest (or the oldest according to Digambara Jains) Jain scripture entitled *Shatkhandagam*

Even if the present-day Acharya Pushpadanta was referring to olden days Pushpadanta, it is worth considering how far it is desirable to change at this stage and for what reason the *mangal path* (above-mentioned recitation of auspicious significance), which we have been reciting for the last 2000 years The stated reason for the change that Kundakunda was *ekantavadi* is totally wrong and not at all convincing Moreover, Kundakunda occupies a unique place in the history of Jain religion, literature, ethics and philosophy, which cannot be filled by any other scholar or *Acharya* It was because his works were found to be so insightful and spiritually satisfying that a Shvetambar monk of repute (Kanji

Svami), embraced the Digambara sect of the Jains alongwith several thousands of his disciples

The Jains, particularly Digambara Jains, including myself, have no doubt great respect for *Shatkhandagam* and, in fact, we celebrate the day on which this oldest of our scriptures was completed as "*shruta pancham*" (the day of reverence for scriptures when emphasis is laid on the study of scriptures) But it should not be forgotten that *Shatkhandagam* deals mainly with *Karmanu yoga*, which discusses abstruse subjects such as cosmology (Universe), including description of hell and heaven along with detailed descrition of various kinds of Gods, mathematical expressions of substances, space (regions, islands, oceans, etc and their distance measurements), time, qualities, etc , the doctrine of karma in its minutest detail, the soul classes (*Jiva Samasa*) with their detailed description of 14 kinds of sub-human souls, including one-sensed, fine and gross, developable and non-developable, 14 soul quests (*margana*), i e conditions, forms and qualities etc by means of which or amongst which souls are searched for, such as conditions of existence (*gati*), senses, embodiment (*kaya*), vibratory activity (*yoga*), sex inclinations, etc

In *Niyamsara*, Kundakunda has referred to some of them such as *Jiva Samasa* or soul classes (NS, 15-17) and *Margana* or soul quests (NS, 42) and has stated that their detailed account should be known from scriptures dealing with *Loka vibhaga* (division of universe), etc (NS, 17), as these are not of much relevance for the subject matter of his discussion

Self-reformation A difficult task

As the saying goes "there is no shortcut to success," it is not possible to proceed in the direction of peace, happiness and individual and social well-being in the real sense, unless we control our impulses, sensual pleasures and enjoyments, practise restraints on the activities of mind, body and speech, and observe the rules of moral conduct And these steps can be lasting only when we undertake purification process of self-analysis and self-reformation through *pratikraman*, *pratyakhyan*, etc, (i e repentance

of our past misdeeds, shortcomings, and unwholesome, negative thoughts and resolve not to repeat those mistakes in future), methods of self-discipline Science has provided all sorts of facilities, conveniences and material comforts and benefits and mankind has tried, over the years, various experiments of externally imposed solutions but it has not been possible to ensure peace and happiness of the individual and social well-being of the people

The logic of Kundakunda is simple One commits mideeds, unwholesome and sinful activities, injury or harm to others (*para*) and condemnation or censure of others, etc because of one's careless, negligent and passionate attitude (*pramad yukta charitra*), covetousness or keen desire for gratification of sensual pleasures, fulfillment of one's selfish ends without regard to others Such negative thinking and inauspicious thought activities or psychic dispositions (*ashubha parinam*) radiate outwards in the society, in one's relations with others, they are the internal cause of sinful activities and unwholesome external behaviour or conduct

Kundakunda, therefore, has laid emphasis on *vyavahara charitra* (moral conduct) and on rectifying our negative thinking and getting rid of our impurities of *ahamkara* (I-ness, ego) and *mamatva* (attachment to worldly objects), passions, etc through constant practice of self-disciplinary methods of *pratikraman*, etc Unless righteousness becomes an integral part of one's intrinsic nature, the external acts of non-violence, goodwill, charity, etc are not sustainable in the long run The powerful forces of sensual attractions, desire and delusion forcefully and constantly drags the soul outside to objects of sensual pleasures and lead to involvement and attachment to external things Hence one should concentrate primarily upon destruction of the internal impurities of attachment, aversion, passions, etc , which are the root cause of all evils and problems

Kundakunda. An original thinker

Kundakunda was an original and revolutionary thinker His conscience revolted against the mechanical and ritualistic adherence

to external forms of religion Kundakunda was a true exponent of Mahavira's teachings As Rabindranath Tagore points out, "Mahavira proclaimed in India the message of salvation, that religion is a reality and not a mere social convention Salvation comes from taking refuge in the true religion and not from observing external ceremonies " Kundakunda laid stress on being ethical, to be ethical is to be fully human — not controlled by mere instincts or rituals He was also not in favour of mere physical discomfort (*kaya-klesh*) and outward, hypocritical practices or mere verbal recitation of repentance, etc *sutras* (aphorisms) The real penance or austerity (*tapas*) was not of body but of self-restraint and inner self-discipline of thoughts and emotions, control of attachment, aversion, passions, etc , which is reflected or manifested in the observance of the practices of non-violence, truthfulness, non-stealing, sex-fidelity and limitation of wants, desires and possessions

Although a number of Jain *Acharyas* have written, discussed and analysed, in their own way, the attributes and characteristics of the soul and have advised and laid emphasis on the practice of righteousness but Kundakunda's works have their own unique place In all of his works, Kundakunda has discussed the nature of the world and the question of the well-being of the soul (*atma kalyana*) from different viewpoints Of his various works, *Niyamsara*, *Panchastikaya*, *Samayasara* and *Pravachanasara* are particularly famous and are very popular [153] It would, indeed, be a sad day if the name of Kundakundacharya is besmirched in any way

The great merit of Kundakunda is that whenever we attempt to assign greater priority or importance to other-referential external aspects of behaviour, he makes us look inwards, i e in the inner recesses or psychological and spiritual roots of our conduct Although Kundakunda lays great emphasis on inner aspects, he does not lose sight of the external expects altogether Amrtachandra points out that the internal or inherent transformations in a person depend primarily or substantially on intrinsic power of the soul and internal self-discipline (*sunimitta*), while other, external factors act as subsidiary or auxiliary

(*paranimitta*) cause In other words, transformations cannot occur purely due to the nature of the self, the external causes must be present as well [154]

The contribution of Kundakunda in the field of spiritualism is unsurpassable in the history of world religions and philosophy His genius is reflected in the exposition of the soul and its functional mechanism in the pursuit of salvation or liberation — the highest objective of human endeavour His prolific works form the most authoritative and valued source on the subject of soul in Jain metaphysics and spiritualism and indeed in the whole context of Indian philosophy Even the monist "Shankara [circa 8th C.E] was well acquainted with Kundakunda's [metaphysical exposition] either through the original or in the Sanskrit commentary [of] Amrtachandra " [155]

Conclusion

In conclusion, it may be said that *vyavahara* and *nishchaya charitra* of Kundakunda, as described in *Niyamsara* and discussed in depth in this introduction, can alone put Jain moral rules of conduct and spiritual self-discipline on the right track In all his works, Kundakunda has rightly attached great importance to internal purity, dispassion, detachment and equanimity which alone can ensure durability to outward moral conduct In *Pravachanasara* (*gatha*, 7), Kundakunda has stated "Conduct is *dharma*, *dharma* is defined as equanimity (*sama*), for equanimity is a state-of-evolution (*parinama*) of the soul, in which it is free from *moha* (infatuation, deluded view) and mental or emotional agitation (*kshobha*), caused primarily by the passions "

Kundakunda was neither an advocate of a religion, which is merely a set of habits, dogmas, forms, or empty rituals, i e "merely behavioral," nor the proponent of "merely experiential" type of mystic, who may be quite apathetic or completely unconcerned about right and wrong, or unaware of the psychological roots of morality and spirituality Accordingly, Kundakunda has emphasised the utility and importance of external (*vyavahara*) moral conduct, consisting of observance of *vrata*, *samiti* and *gupti*,

as these are not only natural, outward manifestations of internal purity (*nishchaya charitra*) and help in assessing and validating subsidence of passions and purification (*vishuddhi*) of one's psychic dispositions or mental states but are also the means or the external, subsidiary (*nimitta*) causes of reducing passions [156] Thus, both *vyavahara* and *nishchaya charitra* (conduct), which together constitute *samyak-charitra* (enlightened conduct), when preceded by or anchored upon enlightened vision and enlightened knowledge, are necessary for peace, happiness and social well-being and salvation

It is, indeed, a matter of deep regret that Kundakunda's advice, suggestions, prescriptions, rules or norms of conduct, are, for the most part, not being adhered to, in the real sense and in their true spirit, either by the traditional ritual prone (*kriya-kandi*) householders and ascetics or by the so-called *mumukshus*, who claim themselves as the staunchest and the most devout followers of the teachings of Kundakunda

Even though these so-called *mumukshus* (people desirous of *moksha*, i e salavation) are seen practising certain extreme forms of outward, external purity or *ahimsa*, such as not eating watermelon, etc because of red colour and refusing to take meals if even an old co-religionist wearing woolen clothes in winter is noticed sitting next to him in the dining place, and indulging in ceremonial or ritualistic practices of *puja* (worship), *vidhan*, etc , their contention that not only devotion and worship of Lord *Jina*, which can be *nimitta* for getting inspiration for emulating the qualities of the enlightened soul, but also compassion, helping the poor and the needy (*daya-dana*, i e kindness and charity) and *vrata* (vows), etc rules of self-restaint and self-discipline are mere auspicious thought activities and not *dharma*, [157] is indeed, beyond one's comprehension Their apathy, indifference, side-tracking, minimizing and even denial of the significance and importance of subsidence of passions (*prasham*), enthusiasm for righteousness (*samvega*), detached view (*nirveda*), compassion, etc prerequisites (these are dubbed as mere external *lakshan*, i e characteristics) of enlightened view (*samyaktva* or *samyak-darshan*) and *vyavahara* and *nishchaya charitra* (conduct), described in detail in *Niyamsara* and

considered by Kundakunda even as *tapas* (austerity), which is said to be the cause of both *samvara* (stoppage of fresh karmic bondage) and *nirjara* (dissocation of already accumulated and existing karmas),[158] seems to be patently misplaced

How can anyone call himself a *dharmik* (truly religious person) in the absence of observance of ethical rules (*naitikta*) or basic rules of moral conduct, viz non-violence, truthfulness, non-stealing, sex-fidelity and limitation of one's wants and possessions Samantabhadra has categorically declared that "*na dharmo dharmikai bina*," i e it is inconceivable to think of *dharma* without a person observing moral rules of conduct The most comprehensive definition of *dharma* in Jainism is provided in *Kartikeyanupreksha* by Svami-Kumar It states "The intrinsic nature (*svabhava*) of an object or living being is known as *dharma*, forgiveness or forbearance, etc ten moral virtues [these are also dubbed by the so-called *mumukshus* as mere external virtues] is *dharma*, three jewels comprising of enlightened vision, enlightened knowledge and enlightened conduct — the three combined is *dharma*, and non-violence or protection of living beings from any injury or harm is *dharma*"[159]

According to these so-called *mumukshus*, the essence of *dharma* or what they prefer to call *tattva dharma*, is *atma jnana*, i e to know about *atma* (soul), to recognize it, to be aware of it, to have faith in it and to remain established therein and that through knowledge it is always easy to attain self-realization[160] Devoid of enlightened view (*samyak-darshan*), consisting of control of passions and compassion, etc prerequisites, and enlightened conduct (*samyak charitra*), consisting of both *vyavahara* and *nishchaya charitra*, this version of *dharma* is nothing but dry knowledge (*shushka-jnana*) to use Shrimad Rajchandra's words[161] Todarmal has observed "*keval atma jnana hi tai to moksha marg hoi nahin*,"[162] i e mere knowledge of the soul alone does not make path of salvation Thus, without the practice of *vrata*, etc rules of moral conduct or self-restraint and *pratikraman* (repentance), etc self-disciplinary methods, it is not possible to purify the mind at the root level, not merely at the surface level, of its attachment, aversion, passions, etc impurities, and to remain established in the intrinsic purity of

the soul, i e to attain salvation

Instead of deviating from the teachings of Kundakunda, it is time to understand and put into practice the true principles or the essence of *dharma*, that he enunciated in his works, particularly *Niyamsara* These principles have relevance for all the living beings of the world, irrespective of caste, colour, creed or adherence to any particular religion. These include that external conduct should be in alignment with inner purity of the psyche, that what matters most is the observance of non-violence etc vows, carefulness and alertness in everything we do, self-restraint of mind, speech and body, positive* contemplations or affirmations, and *pratikraman*, etc methods of self-discipline and self-reliance, rather than laying emphasis on rituals, and prayers or incantations soliciting God's grace or depending on others, and that the way to peace, happiness and social well-being lies in abandoning covetousness and lust, becoming free from negativities and passions and giving up all hatred and ill-will

NOTES

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2 Ibid , Preface, p 21
3 B D Bhatt, "*Vyavahara naya* and *Niscaya naya* in Kundakunda's works," in *Zeitschrift der Deutschen Morgenlandischen Gessselschaft* (*ZDMG*), Supplement 2, (Leipzig, 1974), p 279
4 M.B Patil, Shedval, *Acharya Kundakunda*, translated by Yashpal Jain (Bangalore Shri Digambara Jain Trust, 1990), pp 43-48
5 *Pravachanasara*, n 1, Introduction, p 40
6 Ibid
7 For Padmaprabha Maldhari-deva's commentary or *Niyamsara*, see Gyanmati, Aryika, *Niyamsara*, (Digambara Jain Trilok Sansthan, Hastinapur, Meerut, 1984), pp 497-498 and 486
8 According to Samantabhadra, renunciation of *bhogas* (food and other objects of the five senses, which can be enjoyed only once) and *upbhogas* (objects of senses, which can be enjoyed more than once) for a limited period of time is called *niyam*, while giving them up for life is called

yama. *Ratnakaranda Shravakachara*, Verse 87 See also Damodar Shastri, "*Niyamsara. Ek Sameekshan*", in *Mahavira Jayanti Smarika*, 1986, Section 2, pp 6-13

9 Introductory verse of *Tattvartha Sutra*

10 Rajamalla, *Panchadhyayi*, Verse 655

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19 See Foreword by Jagdish Prasad Jain 'Sadhak' in ibid , p xvi

20 O P Jain, *The Truth* (Roorkee, 1984), p 26

21 Samantabhadra, *Apta Mimansa*, Verse 59

22 *The Truth*, n 20, p 24

23 Nathmal Tata, *Studies in Jaina Philosophy* (Varanasi, 1951), pp 226-227

24 Vividas (Ramnik V Shah), *Jainism*, Part II (Pondicherry, 1990), pp 90-91

25 A Chakravarti, n 12, commentary on *gatha* 265, pp 164-165

26 A N Upadhye, "Some Fundamental Aspects of Jainism", in *The Spirit of India*, presented to Smt Indira Gandhi by Abhinandan Samiti (Bombay Asia Publishing House, 1974), vol 2, section 1, p 62

27 Ibid

28 For detailed discussion of the doctrine of karma, see Chapter 10 of Jain, n 14

29 *Apta Mimansa* (AP), n 21, Verse 4

30 Bhatt, n 3, p 288

31 K C Sogani, "*Anekant* Metaphysico-Spiritual Perspective", Paper presented at the National Symposium on "*Anekant*: Theory and Practice" held in April 2001 at Bikaner, under the auspices of Jain Vishva Bharati, Ladnun

32 Bhatt, n 3, p 280
33 Ibid.
34 Tatia, n. 23, pp 226-227
35 See Jain, n. 14, p. 37
36 Chakravarti, n 12, pp 23-24
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40 Sogani, n 31, pp 7-8
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43 Chakravarti, n 12, p 15
44 Commentary or *Samayasara gatha* 7 by Chakravarti, n 12, pp 15-16
45 *Tattvartha Sutra*, VIII 9
46 *Pravachanasara, gatha* Book III 39, see Jagdish Prasad Jain 'Sadhak', ed , *The Spectrum of Consciousness Pravachanasara of Kundakunda*, together with *Tattva dipika* (Iluminator of Truth) commentary by Amrtachandra Suri, English translation by Barend Faddegon (New Delhi Radiant Publishers, 2005)
47 *Apta Mimamsa*, n 21, Verse 98
48 Ibid , Verses 96-100
49 *Pravachanasara, gatha* 217/1 (Book III 17), see n 46
50 Ibid
51 Ibid , *gatha* 218 (Book III 18)
52 Commentary of Amrtachandra on *Pravachanasara gatha* 149 (Book II 57), see *Pravachansara*, n 46
53 Jagdish Prasad Jain 'Sadhak', *The Art and Science of Self Realization Purushartha Siddhyupaya of Amritachandra* (New Delhi Radiant Publishers, 2005), Verse 44
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59 *The Path to Enlightenment. Swayambhu Stotra*, n 18, Foreword, p. xxvi
60 See Jain, n 14, Chapters 6, 7 and 8 on *Ahimsa, Aparigraha* and Moral and Spiritual Discipline respectively
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62 Kundakunda, *Samayasara, gatha* 4
63 Jain, n 14 See Chapter 8 on Moral and Spiritual Discipline
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65 Dean Ornish, *Eat More, Weigh Less* (New York. Harper Collins, Quill, 2001), pp 73-74
66 Quoted in Daniel Goleman, *Emotional Intelligence* (New York. Bantam Books, 1995), p 39
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69a For detailed discussion, see Jagdish Prasad Jain 'Sadhak', ed , *The Enlightened Vision of the Self Svarupa Sambodhana of Bhatta Aklanka Deva* (New Delhi Radiant Publishers, 2005), Foreword
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97 Ibid , Verses 2 and 4
98 *Pravachanasara*, n 46, *gatha* I 6
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145 Ibid , p 165
146 Ibid , p 223
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2

Summary and Remarks on Niyamsara

A N Upadhye

It contains 187 *gathas* according to the text preserved in the Sanskrit commentary of Padmaprabha Maladharideva The author has composed, following the words of *Jina*, this work as an excuse for self-meditation His aim is to give some essential discussion on Three jewels which necessarily (*niyamena*) form the path of liberation (2-4) Right faith [Enlightened Vision] consists in believing in *apta*, *agam* and *tattvas*, after the description of the first two (5-8) follows the detailed discussion about the *tattvas* or principles of Jainism. *Jiva* is described with regard to its two *upayogas* and its natural and abnormal modifications (10-19), then further are discussed non-sentient principles, namely, matter, *dharma*, *adharma*, *akasha* and *kala*, with *Jiva* they are called six substances, and the same are known as *astikaya*, when time or *kala* is excepted (20-37) It is the duty of the soul to relinquish the objects external and pursue its own nature, since every soul, from the point of view of initial [intrinsic] purity, is a *Siddha* itself (38-51) This Right faith [Enlightened Vision] is devoid of perverted motives

Right [Enlightened] knowledge is free from doubt, perversity or

delusion and vacillation, and it consists in the correct understanding as to what is acceptable and what is rejectable (51-52)

Right [Enlightened] conduct, from the *vyavahara* point of view, consists in observing five *vratas*, five *samitis* and three *guptis*, all of which are precisely defined (56-68), this topic is concluded with some remarks from the *nishchaya* point of view (69-70) and with the description of five dignitaries, viz *arhat*, *siddha*, *acharya*, *upadhyaya* and *sadhu* (71-75) Then, in order to confirm the aspirant in his *bhed abhyasa* or *bheda vijnana* (77-82), a discussion about Right conduct from *nishchaya naya* is set forth mainly describing the *avashyakas* (with their attendant reflections) such as *pratikraman* (83-94), *pratyakhyan* (95-106), *alochana* of four kinds (107-112), *kayotsarga* (119-123) (these two being the forms of *prayashchitta* 113-118), *samayika* (124-133) and *parama-bhakti* which is two-fold *nirvritti* and *yoga bhakti* (134-140) An exposition on *avashyaka*, which is defined as *avasassa kamma avassyam*, is given from the [*nishchaya*] point of view These rites like *pratikraman*, etc lead [an aspirant] to *vitaraga charitra*, passionless conduct, these are verbal rites, and one should exert one's utmost to convert them into meditational ones, the practice of *avashyakas* leads to self-realization (141-158) attended with omniscience wherein *darshan* and *jnana* are simultaneous, just as light and heat are simultaneous in the Sun [1] Omniscience is not merely self-illuminating, but it illuminates, at the same time, other objects as well, in fact it is the essential nature of the soul The various activities of an omniscient do not involve any further karmic bondage, at the termination of his age, with all the karmas tracelessly destroyed, the liberated soul shoots up to the top of the world (*loka*), where he halts eternally because of the absence of any cause for movement, and enjoys unparalleled eternal happiness (159-183)

Critical remarks on *Niyamsara*

That Kundakunda is the author of *Niyamsara* is accepted on the authority of Padmaprabha, the only known commentator of that work The discussion of subject matter is quite worthy of Kundakunda, and the whole atmosphere is quite in tune with other works of his The exposition of the subject matter is very systematic,

leaving aside some traditional verses here and there, as it would be clear from analysis For the division of the text into 12 *shrutaskandhas*, Padmaprabhadeva, the commentator, is responsible, with all due deference to his high-flowing spiritual muse I must say that this division has no sanction from the original text, nor does it facilitate the understanding of the text in any way; the author, it appears, never intended to have any divisions in his work. The composite character of the text, when read in the original, immediately impresses a reader; and in this respect it stands in contrast to *Bhavapahuda* This work contains some traditional *gathas* which are found in his other works, and also in *Muladhara* So far as I understand the discussion, Kundakunda's enumeration of *avashyakas* is thus *pratikraman*, *pratyakhyan*, *alochana*, *kayotsarga*, *samayika* and *parambhakti*, it is slightly different from the traditional enumeration (*Muladhara* 1, 22), wherein *alochana* is absent, being possibly included in *pratikraman* which it precedes in actual performance (*Muladhara* VII, 121 ff), and in place of *parambhakti* we have *stuti* and *vandana* Kundakunda divides *param bhakti* into two types *nirvrtti* and *yoga bhakti*, wherein can be the traces of *stuti* and *vandana*. Either Kundakunda did not want to stick to the traditional enumeration because he was discussing the subject from *nishchaya naya*, or he did not find any material difference between the two enumerations, or he incorporates, in this context, some early tradition The phrase *loya-vibhagesu* in *gatha* 17 does not refer, as I understand it, to any individual text but to a class of literature of *Lokanuyoga* group, while in *gatha* 94 the author decidedly refers to a text *Pratikramanasutra* by name (*Padikamana namadheye sutte jaha vannidam padikamanam*, etc)

REFERENCES

1 Simultaneity of *jnana* and *darshan* in an omniscient is upheld here, Siddhasena, too, in his *Sanmatitarka* II, 3ff , accepts this very position, while Jinabhadra-*kshamasramana* (*Visheshavashyakabhashya*, 3132 ff) and a host of other Shvetambara authors, following their Canon, especially *Nandi*, *Prajnapana* and other texts, say that *jnana* and *darshan* in a *Kevalin* are *kramena*, step by step, and not *yugapat* or simultaneously

3

Niyamsara: Text and Commentary

Chapter I
Self (*Jiva*)

1 Bowing to *Vira Jina*, who, by nature is the possessor of infinite and supreme knowledge and intuition, I compose *Niyamsara*, as preached by *Kevalis* and the *Shruta Kevalis*

Commentary by Uggar Sain Jain

In this *gatha*, Shri Kundakunda Acharya, who lived in the first century of the Christian Era, renders homage to Lord Mahavira, also called *Vira*, the last of the twenty-four *Tirthankaras*, and enshrines his attributesin his heart for the purification of his thoughts, so that he may be able to fulfill his undertaking successfully Further, the Acharya expresses it emphatically that whatever he is writing is not his own independent teaching, but is fully based upon the authoritative pronouncement of *Kevalis* and *Shruta Kevalis*

Kevalis are Omniscient Supreme Souls, who occupy a highly refined physical body, but are free from the four *ghatiya karmas* (destructive of the nature of the self), and whose immaulate (*keval*) knowledge of one's own true nature is

independent of senses, and comprehends the essence of the intrinsic and essential nature of the self (NS, 159) *Shruta-Kevalis* are those Worthy Souls who have obtained immaculate knowledge of all the Scriptures

2 In Jain Scriptures, it is declared that the Path or the way and the Fruit (i e the result, outcome or consequence) of the Path are two constituent parts The means of liberation constitutes the Path, and liberation is its Fruit

COMMENTARY BY UGGAR SAIN JAIN

The Path of Liberation is the combination of enlightened world-view, enlightened knowledge and enlightened conduct—the three jewels of Jainism Following this path a soul reaches its ultimate goal, *nirvana* (salvation) *Nirvana* is the condition of the soul wherein it is free from all karmic dirt and regains its own pure inherent nature It is, then, all-blissfull, all-knowing, all-powerful, everlasting, having accomplished all that was to be accomplished

3 What is in reality worth doing (is) *niyam*, and this *niyam* is intuition or world-view, knowledge, and conduct In order to avoid perversion or distortion [of its true meaning or real sense], the suffix *sara* has been particularly affixed to it

COMMENTARY

Enlightened intuition, enlightened knowledge and enlightened conduct together constitute the path of liberation This is the natural law for the purification of soul and is called *niyam* The word *sara*, suffixed to the word "*niyam*", emphasises its purity and immaculateness The name of the book *Niyamsara* is thus literally true

4 *Niyam* (is) the path of liberation, its fruit is supreme *nirvana* And each of the three [constituent parts of liberation] is individually described

5 Firm conviction (*shraddha*) in the Supreme Souls, the

Scriptures and the true natrue of the substances or fundamental principles (*tattvas*) is *samyaktva* [Enlightened Intuitive Vision or World-view] He who is free from all defects, blemishes or faults and is possessed of all essential attributes of the intrinsic nature of soul is the trustworthy, adorable Lord (*Apta*)

COMMENTARY

One should rely only on those scriptures, which are based upon the preachings of a *Apta*, who is free from all blemishes and passions Other scriptures written by one, who has likes and dislikes, one who can reward or punish, and has limitations, is necessarily imperfect and cannot be the source of true knowledge

6-7 One, who is free from the defects of hunger, thirst, fear, anger, attachment, delusion, anxiety, old age, disease, death, perspiration, grief, pride, indulgence, surprise, sleep, birth, and mental agitation or restlessness, and is in possession of sublime grandeur of immaculate knowledge is called *paramatma* (the supreme soul), One who is not such, (is) not *paramatma*

8 Words emanating from His mouth, which are free from the flaw of inconsistency and are immaculate, are called *agam* (scripture) That *agam* enables us to ascertain the true nature of the substances as they really are (*tattvarthas*)

9 Self (*jiva*), matter (*pudgala*), *dharma*, *adharma*, time and space [having dimension] are said to be *Tattvarthas* These *tattvarthas* are endowed with various attributes and modifications

10 Self is characterised by *upayoga* *Upayoga* is two-fold *darshan upayoga* (intuitive awareness) and *jnana* (knowledge) *upayoga* *Jnana upayoga* is of two kinds, *svabhava* (intrinsic, natural) *jnana* and *vibhava* (non-natural) *jnana*

COMMENTARY

The term "*upayoga*" has been variously translated in English as psychic-attention or exertion, conscious-attentiveness or attention, function, manifestation or use of consciousness

11 Knowledge, which is immaculate and independent of the senses and does not require any assistance from anyone, is considered *swbhava jnana* *Vibhava jnana* is of two kinds· right or enlightened knowledge and wrong or deluded knowledge

12 Right or enlightened knowledge is of four kinds (a) knowledge derived by means of the senses and the mind (*mati jnana*), (b) scriptural-knowledge (*shruta-jnana*), i e knowledge derived from the reading or hearing of Scriptures, (c) direct knowledge of matter (*avadhi jnana*), and (d) direct knowledge of person's mental activity (*manah-paryaya jnana*) Wrong or deluded knowledge is of three kinds, beginning with *mati jnana*

13 Simil^rly, *darshan upayoga* (is) of two kinds (i e) natural (*swbhava darshan*), and its opposite, non-natural (*vibhava darshan*) That, which is immaculate, independent of the senses and devoid of any assistance is called natural *darshan upayoga*

COMMENTARY

Knowledge preceded with enlightened view or Intuition is called enlightened knowledge Knowledge combined with deluded view is termed wrong or deluded knowledge

14 Non-natural *darshan* is said to be of three kinds ocular (*chakshu darshan*), i e indefinite apprehension with the eyes, non-ocular (*achakshu darshan*), i e indifinite apprehension with the senses other than the eyes, and *avadhi darshan*, i e direct apprehension of material substances without the assistance of the senses and mind

Modification (*paryaya*) [of substances] (is) of two kinds one having *swa para apeksha*, i e related to or associated with other substance, and the other *nirpeksha* (non-relational), i e in which there is no involvement or association (*apeksha*) of other substance

15 Physical modifications in the form of human, hellish, sub-human and celestial beings are said to be *vibhava paryaya*, i e non-natural states [i e impure states of the self or *jiva*, resulting from *karma upadhi*] The condition or state of consciousness, which is free from *karma upadhi*, i e association or involvement of *karmas*, both *dravya karma* (physical, material karmas) and *bhava karmas* (mental states or psychic karma), is considered *swbhava paryaya*

(natural state)

16-17 Human beings are of two kinds, born in Work-region and those born in Enjoyment-region. Hellish beings should be known to be of seven kinds, because of different regions

Sub-human beings are said to be of fourteen kinds, while celestial beings (are) of four kinds Their detailed account or explanation should be known from (the scripture) *Loka Vibhaga*

COMMENTARY BY UGGAR SAIN JAIN

Human beings are of two kinds (a) Those born in Work-Region have to work to earn their livelihood by following different vocations, such as military, literary, agricultural and commercial etc , and (b) Those born in Enjoyment-Region live in a condition of life where there is all enjoyment, without any work or effort

Sub--human Beings Excepting the human, the hellish and the celestial beings, all others from the one-sensed to the five-sensed living beings are called sub-human souls or *tiryancha* These are called *tiryancha*, from the word "*tiryak*", crooked, because the crooked human beings are said to be born as sub-human beings in their next birth They are in a very low position as regards their body, enjoyment, etc , have little knowledge, and have m· lufarious grave shortcomings The fourteen kinds of sub-human beings referred to in *gatha* 17 are as follows (1) one-sensed (gross beings having sensation of touch only, i e macroscopic, (2) one-sensed fine beings, i e microscopic, (3) two-sensed beings, (4) three-sensed beings, (5) four-sensed beings, (6) five-sensed without mental faculty; and (7) five-sensed beings with mental faculty Each of the above can be divided into those capable of full development (*paryapta*) and those not so capable or *aparyapta*, thus totaling 14 types of *tiryancha Tiryancha* is a common name covering both plant and animal kingdoms

18 From *vyawahara naya* (external, *para ashrita*, i e other-referential or other-oriented viewpoint), the soul [empirical self] is the *karta* (doer) and *bhokta* (enjoyer and experiencer) of *pudgala* (material) karmas From *nishchaya naya* (internal, *swa ashrita*, i e self-

referential but conditioned by *para* (other), i e material karman), the soul is the *karta* and *bhokta* of its attachment, passions, etc mental states or psychic dispositions (*bhavas*), arising out of the Self's association with material karman

19 From the *dravyarthika* (intrinsic nature of substance) point of view, the self is different from the aforesaid modifications (*paryayas*, both physical and psychic), but from the *paryayarthika* (modification) point of view, the self is *sanyukta* (joined, united or connected) with them Thus, one should know from these two viewpoints

Chapter II
Non-Self (*Ajiva*)

20 *Pudgala* (material substance) is of two kinds in the form of an *anu* (atom) and in the form of molecules (*skandha*) The molecules are of six kinds and *paramanu* (the subtlest, finest and the minutest atom) (is) of two kinds

COMMENTARY

In the first line of *gatha*, the word "*anu*" is used, while in the second line, the word "*paramanu*" is used, which is said to be of two kinds It appears that the subtle particles are sought to be described at atomic and sub-atomic levels

21-24 Gross-gross, gross, gross-fine, fine-gross, fine, and extremely fine are the six kinds of earth, etc , *skandha*

Solids like earth, stone, etc consist of gross-gross molecules, liquids like ghee, water, oil, etc are known as gross, shade, sunshine, etc , are to be known as gross-fine molecules

Objects of the four senses [of touch, taste, smell and hearing] are described as fine-gross molecules The molecules, which have the capacity of being subtle, karmic matter, are fine molecules Those which are unlike these are described as extremely fine molecules

25 That which is the cause of the four inorganics [earth, water, fire and air] should be known as causal-subtlest atom (*karana*

paramanu) The smallest possible part of a molecule should be known as effect of those subtlest atom (*karya paramanu*).

26. That, subtlest particle of matter, which in itself is its own beginning, its own middle and its own end [i.e which evolves in its own intrinsic nature], is inaccessible to the senses, and (is) indivisible, should be known as *paramanu*

COMMENTARY

The material substance or matter is called *pudgala*, because it combines "*pooryati*" and forms into molecules and "*galati*" dissociates into subtle atoms, and the most fundamental or the finest sub-atomic particles of matter (*paramanus*)

27 That [*paramanu*], which possesses one taste, one colour, and one smell, and two touches [one of hot or cold and one of smooth or rough], is said to have natural attributes Those tangible to all (senses) are said to have non-natural attributes in Jain scriptures

COMMENTARY BY UGGAR SAIN JAIN

Jainism recognises five fundamental tastes and five basic colours, two types odour and eight types of touch perception These five tastes are — pungent, bitter, astringent, sweet, sour Five colours are — white, yellow, green, red and black. Smell is good or bad Touches are eight— hard, soft, heavy, light, cold, hot, positive charge [smooth] and negative charge [rough] The modern understanding of taste is in terms of flavours — the colour-codes corresponding to modern system of colour-filters Two types of odours have been broadly divided into acceptable and non-acceptable The classification of "touch" stems from thermal, electrical, gravitational and magnetic properties Thus, the Jaina concept needs a proper understanding in the modern scientific context

28 The modification, which is independent of any relational aspect with other objects, is called natural modification (*swabhava paryaya*), and modifications in the forms of molecules are non-

natural modifications (*ubhava paryaya*)

29 From *nishchaya* point of view, *paramanu* is said to be "matter substance", but from the other (i e *vyavahara* point of view), molecule is called "Matter substance"

COMMENTARY BY UGGAR SAIN JAIN

From the *nishchaya* viewpoint, an indivisible and the subtlest possible particle of matter, i e *paramanu*, is the real "matter substance" Its attributes are the natural attributes of matter Such a *paramanu* must have five attributes (1) any one of the five colours, (2) any one of the two smells, (3) any one of the five flavours, (4) any one of the two touches, i e roughness and smoothness [positive or negative charge], (5) any one of the two touches, i e coldness and heat [probably magnetic]

So long as *paramanu* is not mixed or joined with other substance and the modification of *paramanu* is independent of all other objects it is called natural modification

When two or more *parmanu* combine together to form a "molecule", it is said to be "matter" substance from *vyavahara* point of view Attributes and modifications of molecules so formed are known as non-natural attributes and modifications

30 *Dharma* acts as the auxiliary cause in the movement of soul and matter, while *adharma* acts in their remaining at standstill Space is the auxiliary cause in giving space to all the substances, including *jiva* (self)

31 Time, from *vyavahara* viewpoint, is said to be of two kinds, instant (*samaya*) and wink (*avali*), and also of three kinds (past, present and future) Past (time is) equal to the number of bodily forms [exhausted by the liberated souls in their mundane existence] multiplied by innumerable winks

32 The instants, mentioned above, are infinite times (of the number of) *Jivas* and of material particles *Kala anu* (the smallest points of time), with which the universe is packed in full, are (called) *paramartha kala* (Real Time)

33 "Time" is the cause of modifications in *jiva*, etc substances The four substances (i e *dharma*, *adharma*, the space and time), have (only) their own natural attributes and modifications

34 Excepting Time, (the other five) substances are said to be *astikaya*, i e having extension in space, it is so mentioned in Jain scriptures Since they occupy numerous space points, or spatial units, they are definately said to have *kaya*, i e form

35-36 The material particles [atomic and sub-atomic] of matter are numerable, innumerable and infinite Verily, there are innumerable space points in *dharma*, *adharma* and in each individual *jiva*

The same (innumerable number of spatial units are) in the universe, and in the other, i.e (beyond-universe) (there are) infinite (number of spatial units) Time has no extension in space, therefore, it has only one space point

COMMENTARY

Space is that which gives room to all substances, including *jiva* and Matter Time is the auxiliary cause of bringing about modifications, in all substances, including *jiva* and Matter

Spatial unit is that part of space which is occupied by the smallest indivisible particle (*paramanu*) of matter All the five substances, except Time, have extension in space and occupy more than one space point or spatial unit They are, therefore, called *panch astikayas*, i e substances having extension in space Time does not have extension in space The material *paramanus* possess the capacity of compressing an infinite number of themselves into one molecule, which may not occupy more than one spatial unit

37 The Matter substance (is) material, all the rest are immaterial The essential characteristic of *jiva* (self) is consciousness, all others are devoid of the attribute of consciousness

Chapter III
Pure Thoughts or Contemplations (*shuddha bhava*)

38 The embodied, empirical self (*jiva*) and all other external *tattvas* are *heya* (not to be desired or aspired for) For the self, the only thing to be aspired for is to realise the intrinsic nature of its own true self, which is free from the modifications, and attributes, caused by or related to *karma-upadhi*, i e association or involvement of karmas

39 Surely, the intrinsic nature of the self is devoid of stages of purity or impurity such as the psychic dispositions or mental states of honour (respect) or dishonour, pleasure or pain

40 The essential nature of the self is free from all the four aspects of karmic *upadhi*, viz duration (*sthiti*), quantity or mass of material particles assimilated (*pradesha*), nature, quality or class of karma that is bound (*prakriti*), and the degree of intensity (*anubhaga*) Such intrinsic nature of the self is also free from experieincing the fruit or result of *karma*, arising out of its coming into operation

41 (The intrinsic nature of the self) is devoid of psychic, emotional state (*bhavas*)of dissociation of thought-activities (*kshayika bhava*), of dissociation-cum- subsidence of thought-activities (*kshayopashamika bhava*), of the thought activities arising out of the operation of karmas (*audayika bhava*), and of the thought activities, resulting from the subsidence or karmas (*aupashamika bhava*)

42 The essential nature of the self is free from the wanderings in the four situations or conditions of life (*gati*), and from birth, old age, death, disease, sorrow, the stages of genome or family (*kula*), nuclei (*yoni*), soul-classes (*Jiva Samasa*) and soul quests (*Margana*)

COMMENTARY BY UGGAR SAIN JAIN

The 14 soul-classes (*jiva samasa*), into which the mundane souls are divided, are (1) One-sensed (i e having sensation of touch only gross beings, i e macroscopic), (2) one-sensed fine beings, i e microscopic, (3) two-sensed beings, (4) three

-sensed beings, (5) four-sensed beings; (6) five-sensed irrational beings, (7) five-sensed rational beings Each of these may be *paryapta* (capable of full development) or *aparyapta*, i e not so capable Thus, there are 14 soul-classes

There are also 14 soul-quests (*margana*) These are those special conditions, forms or characteristics by means of which the mundane souls are sought, distinguished and investigated These are 1 condition of existence (*gati*), 2 senses (*indriya*), 3 embodiment (*kaya*), 4 vibratory activities (*yoga*), i e the activities of mind, body and speech, 5 sex inclinations (*veda*), 6 passions (*kashaya*), 7 knowledge (*jnana*), 8 control (*samyam*), 9 intuition (*darshan*), 10 thought-paint (*leshya*), 11 capability of liberation (*bhavyatva*), 12 enlightened vision (*samyaktva*), 13 rationality (*sanjnitva*), 14 assimilation (*aharaka*)

43 The soul is deviod of any turmoil or harmful effects, arising form the activities of mind, body and speech resulting from the material karma and psychic karma, free from contradictory traits of praise and condemnation, joy and sorrow, etc , devoid of *mamatva* (sense of mineness, proprietary interest or affection for persons or things), without body, not dependent on anyone, free from attachment, shortcomings or blemishes, delusion, and fear

44 The soul is devoid of all *granthi* (bondage of attachment), both internal (passions, desire for sexual enjoyment, sorrow, fear, disgust, etc) and external material possessions, and is free from attachment (*raga*), *shalya* (that which keeps our mind always agitated), all the blemishes, desires, anger, pride and lust

45 Colour, taste, smell, touch, genders of female, male, and common-sex inclinations, etc , (six kinds of bodily) figures, (and six kinds of) physical constitution or skeletons, all these are not found in the soul.

46 Know that the soul is devoid of colour, taste, and smell, not cognizable (by the senses), possessed of the essential characteristic of consciousness, soundless, incomprehensible by any outward sign and one having no describable form.

47 Just as liberated souls (are) free from oldness, death and

birth, and are endowed with the eight attributes, so (are) mundane souls [from *shuddha*, i e pure point of view]

48 Just as liberated souls, residing at the highest stage in the universe, are bodiless, indestructible, independent of senses, free from (karmic) filth, and pure, so the mundane souls (also) should be considered (from *shuddha* viewpoint)

49 All the empirical souls have been described as possessing all the aforesaid *bhavas* (psychic dispositions, mental states or conditions) from *vyavahara* (external, other-oriented) viewpoint, but from *shuddha* point of view, they also (are) of the same [intrinsic] nature as liberated souls

COMMENTARY BY UGGAR SAIN JAIN

Mundane selves are those selves which are associated with *karma upadhi* It is on account of that they exist in the universe, in different conditions of life, and experience innumerable kinds of pain and pleasure These selves are so avaricious, that their worldly wants are never satisfied Whatever pleasures they enjoy are sensual, so they cannot satisfy their desires It is a matter of daily experience that the more the desires of a mundane self are satisfied, the more they are multiplied in every direction On one side these souls experience the fruits of their past karmas, which shed off after fruition, on the other side, at the same time, they bind fresh wholesome or unwholesome *karmas*, on account of their multifarious impure thought-activities This process has been going on since eternity and will go on as long as the self does not realise its intrinsic purity and does not adopt proper measures to tread the path of liberation It is due to these simultaneous operations of fruition and bondage, that souls transmigrate from one condition of life to the other

50 All the aforesaid *bhavas* of the empirical self are the mental states of attachment, passions, etc , arising out of association or involvement of *para davvam* (other, or foreign substance, i e karmic matter) and *para sahavam* (different from the intrinsic nature of self), hence they are *heya* (to be renounced or discarded) Only

the *antar tachcham* or *antas tattvam* in Sanskrit, i e the intrinsic, essential nature of soul (*appa*), which is one's own true self (*saga-davvam* or *svaka dravya*), is *upadeya* (to be realized)

51 Conviction (in things ascertained as they are) alone without (any) indiscriminate clinging to a wrong or perverse view due to attachment, passions, etc (is) enlightened view (*samyak darshan*) (Knowledge) free from doubt (*sanshaya*), perversity or delusion (*vimoha*) and vacillation (*vibhrama*) is enlightened knowledge (*samyak jnana*)

52 Conviction free from wavering (*chala*), impurity (*mal*), and non-steadfastness (*agadha*) alone (is) enlightened view Correct understanding (*adhigama*) of principles (*tattvas*), what are worth renouncing and worth realising, (is) enlightened knowledge

53 The external, auxiliary or subsidiary causes of enlightened view are the Jain scriptures and the persons who know them, while the destruction, etc of view-deluding karma is said to be the internal causes

54 Listen, (just as) enlightened view and enlightened knowledge are the (causes of) salvation, (so) is enlightened conduct Therefore, I shall describe enlightened conduct from (both) *vyavahara* and *nishchaya* points of view

55 Enlightened conduct from the *vyavahara* point of view is said to be austerities from the *vyavahara* viewpoint, while enlightened conduct from *nishchaya* viewpoint is definitely the observance of austerities from that viewpoint

Chapter IV
Vyavahara Charitra

56 Psychic disposition or thought activity free from (all) undertakings (injurious to any of) the mundane souls (which are) known to be existing in (any of the various) family, nuclei, soul-classes, soul-quests, etc , is the first vow of *ahimsa* (non-injury)

57 He, who renounces psychic disposition or thought activity leading to telling falsehood, on account of delusion, attachment or aversion is (said) to observe always the second vow of *satya* (truth)

58. He, who renounces the psychic disposition or thought activity of picking up articles belonging to another, lying in a village, a town or a forest, (is said) to observe the third vow of (non-stealing) *achaurya*

59 He, who having seen a woman or her picture, is not moved by a desire for her, or whose psychic disposition or thought activity is free from sexual instinct (*maithuna sanjna*), (is said to observe) the fourth vow of (sex-fidelity) *brahmacharya*

60 He, who is endowed with enlightened conduct in abundance, renounces all attachment or longing [both internal and external], for wordly objects, without having any expectation of any kind from them, is said to observe the fifth vow of renunciation of acquisitiveness or limitation of wants and possessions (*parigraha tyaga*)

61 He, who walks upon a trodden path, free from living beings, in day time, after seeing (carefully) a distance of his arms length (two yards) ahead, (is said) to observe carefulness in walking (*irya samiti*)

62 He, who having renounced backbiting, ridiculing, talking ill of others, self-praise and harsh words, speaks what is beneficial for himself as well as for others (is said) to observe carefulness in speech (*bhasha samiti*)

63 He, who takes food with calmness and equanimity, which is wholesome, free from living-beings, and given by others [with a feeling of joy, humility and enthusiasm], and which neither he himself has prepared, nor made others prepare it for him, nor it was prepared with his approval according to his liking, is said to observe carefulness in eating (*eshana samiti*)

64 He, who consciously takes precation in picking up, and putting down books and jug (*kamandala*), etc , is said to observe carefulness in lifting and laying down things (*adana nikshepana samiti*)

65 He, who is careful in disposing excrements, stools, urine, etc in proper place and in such manner as would cause no harm to other living beings, and where there is no obstruction on behalf of anybody, (is said) to observe carefulness in disposing excrements (*pratishthapana samiti*)

66 Avoiding of sinflul or defiled, infatuation, instinct behaviour, feelings of attachment and aversion, etc unwholesome thought-activities, is called self-restraint of mind (*mano-gupti*) from *vyavahara naya*

67 Avoiding of unnecessary gossip indulged in by people relating to women, state/politics, theft, food, etc , which are the cause of sin, or refraining from falsehood, etc (is called) self-restraint of speech (*vachana-gupti*)

68 Renunciation of physical acts, such as binding, piercing, beating, contracting, expanding, etc [of living beings] is called self-restraint of body (*kaya gupti*)

69 And know that keeping mind free from attachment, etc is self-restraint of mind Abstaining from falsehood, etc , or keeping silence is self-restraint of speech

70 Relinquishment of attachment to the body (*kayotsarg*) by way of refraining or abstaining from activities of the body, as also abstaining from harm or injury, etc , is called self-restraint of body

71 Worthy of worship (*arhats*) are those who are entirely free from all the (four) destructive karmas, and are endowed with the highest qualities, of immaculate knowledge, etc , and have thirty-four extraordinary attributes (*atishayas*)

72 Those, who have destroyed the bondage of the eight kinds of Karmas, are possessed of the eight great attributes, occupy the highest position in the universe and are the most exalted and indestructible, are liberated souls (*siddhas*)

73 Those, who efficiently practise five kinds of conduct [those relating to enlightened vision, knowledge, conduct, austerities and development of inner spiritual strength], who have conquered the attractions of the five senses, which is considered to be as difficult task as trampling down the fury of the elephant, who are firm in their determination, and who are steadfast in virtues, are (called) *acharya*

74 Those, who are bold and brave, endowed with the three jewels [of enlightened vision, enlightened knowledge and enlightened conduct], teach the principles enunciated by the Conqueror (*Jina*), and consistently practise an attitude of

desirelessness, are (known) as the Preceptors (*upadhyaya*)

75 Those, who are free from all (worldly) engagements, are always deeply absorbed in four kinds of contemplations (*aradhana*), are free from all kinds of attachment to worldly objects and persons and are devoid of infatuation, are (said) to be the *sadhus*

76 All the [aforesaid] contemplations (*bhavana*) constitute enlightened conduct from the *vyavahara* point of view, that (which is known) as enlightened conduct from the *nishchaya* point of view is described in subsequent *gathas*

Chapter V
Repentance (*Pratikraman*)

77 I am neither infernal or hellish, nor sub-human, nor human, nor am I in the celestial condition, which are all [non-natural] modifications (*paryaya*) of the true self, which is neither the doer, nor makes others do, nor their approver

78 I am neither in any of the soul-quests (*margana sthan*), nor I am in any of the stages of spiritual development (*gunasthana*), nor do I belong to any of the soul-classes (*jiva sthan*) I am neither their doer, nor do I make others do them, nor am I their approver

79 I am neither a child, nor old person, nor a youth, nor the cause of any of them I am neither their doer, nor do I make others do them, nor am I their approver

80 I am neither attachment, nor aversion, nor delusion, nor the cause of any of them I am neither their doer, nor do I make others do these, nor am I their approver

81 I am neither anger, nor pride, nor deceit, nor greed I am neither their doer, nor do I make others do them, nor am I their approver

COMMENTARY

In the above *gathas*, Kundakundacharya asks or exhorts the aspirant soul (*sadhak*) to contemplate that all the non-natural modifications (both of physical forms and impure psychic-activities or mental states), do not belong to the intrinsic

nature of self, they arise because of the karma-*upadhi*. In reality, these are not natural or intrinsic to the soul, hence for the attainment of self-realisation, the self should contemplate about its intrinsic, pure nature again and again and about getting rid of the impure thought-activities, which are the result of karmic *upadhi*, since soul is not, in reality, the doer of any one of them This process of contemplation is known as the practice of self-analysis (*bhed-abhyasa* or *bhed vijnana*, i e the Science of Discriminative Insight) and is considered indispensable for self-realisation

82 By practising self-analysis, (the soul) becomes equanimous and thus (attains) enlightened conduct In order to fortify this (conduct), I describe repentance, etc [self-disciplinary methods]

83 He, who leaving aside (all) forms of speech and getting rid of (impure) psychic dispositions and mental states, such as attachment, etc , meditates upon his own pure soul is said to undergo repentance (*pratikraman*)

84 He, who specifically abstaining from (all sorts of) transgressions, is absorbed in contemplation about the pure self, is said to undergo repentance, because he himself is the embodiment of repentance

85 He, who abstaining from (all sorts of) unbecoming, unwholesome, sinful conduct, is established firmly in enlightened conduct, is said to have repentance, because he himself is the embodiment of repentance

86 He, who renouncing the wrong, deluded path, firmly treads on the path of the Conquerors (*Jinas*) (of internal defilements), is said to have repentance because he himself is the embodiment of repentance

87 A righteous, virtuous, pious person (*sadhu*), who abstaining from all thought-activities that cause emotional agitation, establishes himself in unblemished thought-activity, is said to have repentance, because he himself is the embodiment of repentance

88 A virtuous man (*sadhu*), who abstaining from thought-activities devoid of self-restraint, is absorbed in the three-fold self-restraint (of mind, body and speech), is said to have

repentance, because he himself is the embodiment of repentance

89. He, who abstains from the mournful and cruel contemplations, and engages himself in righteous and pure contemplations is said to observe repentance according to the aphorisms of the Conquerors (*Jinas*)

90 The mundane soul has experienced deluded view, etc *bhavas* (thought activities), before (since time immemorial), (but) enlightened view (*samyaktva*), etc psychic dispositions or thought-activities have never been experienced by this soul

91 He, who having completely renounced deluded view, wrong or perverted knowledge and unwholesome conduct, contemplates upon enlightened view, knowledge and conduct is (said to observe) repentance

92 (The intrinsic nature of) soul alone is the supreme or the highest objective of human endeavour A virtuous man, established in his pure self, destroys the *karmas*, therefore, only concentration on the true self is the repentance of the highest order

93 A virtuous man, absorbed in concentration on the pure self, eradicates all defects Therefore, only concentration on the intrinsic purity of the self constitutes the repentance of all transgressions

94 He, who having understood the nature of repentance, as described in the scripture known by the name of "*Pratikraman Sutra*," contemplates upon it, is said to observe repentance

Chapter VI
Renunciation (*Pratyakhyan*)

95 He, who having given up all disputations (*jalpa*) of speech and having detached himself from (all) future (thought-activities), auspicious and inauspicious, meditates upon his own true soul, (is said) to observe renunciation

96 A person endowed with immaculate knowledge contemplates that he is that (*soham*, i e "I am that" perfect soul), whose nature is all-knowing, all-intuitive, all powerful and all-blissful

97 An enlightened person endowed with immaculate knowledge contemplates that he is That (*soham*), which never gives up its own intrinsic nature and never assumes any aspect of other's nature, but knows and observes all that

98 An enlightened person endowed with immaculate knowledge contemplates that he is That (*soham*), which is free from (four aspects of) karmic bondage, viz class or nature (*prakriti*), duration (*sthiti*), intensity (*anubhaga*) and quantity of karmic particles (*pradesha*), and remains absorbed in that thought-activity only

99 I renounce feeling of "my" and "mine" (*mamatva*) and concentrate on non-attachment, and contemplate that my soul alone is my support, that I distance myself from all other things external and not intrinsic to my nature (An enlightened person endowed with immaculate knowledge contemplates as such)

100 I experience the essential nature of the soul, i e consciousness, in my knowledge, intuition and conduct, in renunciation, in stoppage of karma and yoga (the activities of mind, body and speech) (An enlightened person endowed with immaculate knowledge contemplates as such)

101 The empirical self is killed alone, is born alone, dies alone and alone, becomes self-realized, perfect soul after being liberated from karmas (An enlightened person endowed with immaculate knowledge contemplates as such)

102 My soul is ever one, eternal, and having knowledge and intuition as (its) differentia All other thought-activities or mental states are external or foreign to me, (because they arise out of soul's) association with other objects or substances

103 Whatever sinful, bad, unwholesome conduct is in me, I give it up with three-fold activity (of body, speech and mind), and absorb myself in equanimity (*samayika*) and undifferentiated (*niru kalpa*) consciousness, which is pacified or quitened through breaking free from the net of *vikalpas* (mental vicissitudes and thought constructions)

104 He, who contemplates that by nature he has equalness (*sammam*) with all living beings, that he has no enmity or ill feeling towards any of them and that, giving up all desires and

expectations, (is said) to observe supreme equanimity (*samadhi*)

105 He, who is free from passions, has conquered his senses and is brave, i e unperturbed in hardships and difficulties, enterprising and afraid of (the sufferings) of the world, (including cycle of birth and rebirth), (is said) to observe renunciation with joy

106 He, who is endowed with discriminative insight and constantly practices it by distinguishing between self and karman, is capable of unwaveringly observing renunciation with certainty

Chapter VII
Confession (*Alochana*)

107 He, who meditates upon soul as free from quasi-karmic matter (*no-karma*), and karmas and devoid of attributes and modifications, which are distortions or defilements of the essential nature of the self, (is said) to observe 'confession' (*alochana*)

108 Confession here is said to be of four kinds in the scriptures, (a) confession (*alochana*), (b) eradication (*alunchhana*), (c) non-deformity (*avikrtikarana*), and (d) purity of thoughts (*bhavashuddhi*)

109 He, who, having established his thought-activity in equanimity observes his soul, is said to observe confession (*alochana*) Know that this is the teaching of the supreme Conquerors, *Jinendra*

110 Independent and equanimous thought-activity of the essential nature of one's own soul, capable of uprooting the tree of karmas, is said to practise "eradication" (*alunchhana*)

111 He, who contemplates with equanimous *bhavas* that his soul is distinct from karmas and an abode of undefiled pure attributes, is known as observing non-deformity (*avikrti karana*)

112 The psychic dispositon, which is devoid of lust, pride, deceit, and greed, is purity of thought activities and feelings (*bhavashuddhi*) So has been preached to the deserving souls by the seers of the Universe and what is beyond the Universe

Chapter VIII
Expiation (*Prayashchitta*)

113 Thought-activities or psychic dispositions pertaining to observance of (five) vows, (five kinds of) carefulness, virtuous character, self-restraint, and the control of senses, is expiation (*prayashchitta*) It should be practised constantly

114 Practice of thought activities pertaining to the eradication of anger, etc one's own (*svakriya*) [distorted] psychic dispositions and contemplation on intrinsic and essential attributes of his own self is definitely expiation

115 Truly, one conquers the four kinds of passions thus anger by forgiveness, pride by humility, deceit by straightforwardness, and greed by contentment

116 A virtuous man, who is constantly absorbed in the superb discriminative insight or intution, enlightened knowledge, and consciousness, (is said to) observe expiation

117 What more need be said! The immaculate practice of all the austerities by great souls is the cause of destruction of numerous karmas, know that to be expiation

118 Clusters of meritorious and demeritorious karmas accumulated (by soul), during its infinite (number of previous) lives, is destroyed by the observance of austerities, so (practising) austerities (is) expiation

119 The self, by concentrating on reliance on the intrinsic nature of the self, is capable of avoiding all (other foreign, impure) thought-activities So concentration on the self is everything (including expiation)

120 He, who abstains from auspicious and inauspicious forms of speech, and being free from (impure) thought-activities, such as attachment, etc , meditates upon his own soul, (is said) to necessarily (*niyamena*) observe *niyam*

121 He, who withdrawing his psychic attention from the body, etc *para dravya* (other substances) and unwaveringly concentrates on the essential nature of consciousness, is said to have relinquished attachment to the body (*kayotsarg*)

COMMENTARY BY UGGAR SAIN JAIN

Passions are the main causes of karmic bondage As long as a person is even slightly inclined towards any passion, he is sure to commit demeritorious acts Therefore, it is necessary for him to conquer anger with forgiveness, pride with humility, deceit with straightforwardness and greed with contentment Having thus subdued the passions, he should meditate upon the intrinsic attributes of his own self and try to realise his intrinsic purity

Chapter IX
Equanimity (*Samadhi*)

122 He, who giving up the activity of reciting words, meditates on his true self, with the psychic state free from complete attachment (is said to have supreme equanimity (*param samadhi*)

123 He, who observes self-restraint, *niyam* and austerities, and meditates on his true self through virtuous concentration (*dharma dhyana*) and pure concentration (*shukla dhyana*), (is said) to have supreme equanimity

124 What is the good of residing in a forest, mortification of the body, observance of various fasts, study of the scriptures, and keeping silence, etc , if a person is devoid of equanimity?

125 He, who is free from all demeritorious and unwholesome (sinful) actions, observes three-fold restraint (of body, mind and speech) and controls his senses, (is said to have) steadfast equanimity according to the preaching of those possessing immaculate knowledge

126 He, who has an equanimous attitude towards all living beings, mobile and immobile, (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

127 He, who keeps close to his true self during the observance of self-restraint, *niyam*, and austerities, (is said to have) steadfast equanimity according to the preaching of those possessing immaculate knowledge

128 He, who remains free from distorted psychic dispositions of attachment and aversion, (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

129 He, who always abstains from mournful (*arta*) and cruel (*raudra*) concentrations (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

130 He, who always renounces meritorious and demeritorious or sinful psychic dispositions, (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

131 He, who always renounces scornful laughter, indulgence, sorrow and hatred, (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

132 He, who always renounces disgust, fear, sexual-inclinations of all kinds, (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

133 He, who always practises righteous and pure concentrations (is said to have) steadfast equanimity, according to the preaching of those possessing immaculate knowledge

CHAPTER X
Enlightened Devotion (*Bhakti*)

134 A *shraman* or a layman, who is devoted to enlightened view, enlightened knowledge and enlightened conduct, (is said) to have devotion leading to the path of liberation, without any attachment, desire or expectation of any other kind This has been said by the Conquerors (*Jina*)

135 He, who knowing distinctly the various attributes of the Liberated souls performs reverential devotion towards them, is said to have devotion from *vyavahara* point of view

136 One, who securely establishes himself on the path of liberation and performs devotion without attachment, surely attains the independent attributes of his true self

137 A virtuous person, who uses (the attentiveness and the

faculties or energies of) his consciousness in renouncing attachment, etc impurities (is said) to be endowed with devotion aimed at uniting his self with the intrinsic nature of his true self How can he be attached or devoted to other, which is different from his true self

138 A virtuous person, who, makes use of his consciousness in getting rid of all emotional agitations and having his psyche pacified or quietened through breaking free from the *vikalpas* (mental vicissitudes and thought constructions) (is said) to have devotion uniting his self with the intrinsic nature of his true self What else can be *yoga* or union except union with one's own supreme soul?

139 One, who having given up indiscriminate clinging to perverse, deluded views, contemplates upon the principles (*tattvas*) enumerated by the Conquerors (*Jina*) realises *yoga* or union with his own intrinsic nature

140 The greatest Conquerors, Rishabha and others, being thus absorbed in supreme devotion of their own true self, have attained the perfect bliss of liberation, therefore (one) should practise supreme devotion of uniting his self with the intrinsic nature of his true self

Chapter XI
Essential, Independent, Self-disciplinary Activities (*Avashyakas*)

141 Whatever does not depend upon others, is surely said to be endowed with independent action This self-reliance in destroying karmas is considered as the path of liberation that unites the empirical self with its own intrinsic nature

142 One who is not under any external control or influence and does not depend on others is called *avasha*, i e independent Know ye that the act of *avasha* or self-reliant person is called *avashyaka*, independent action That is the means and the way to attain liberation from the bondage of karmas and material body This is the implied meaning or derivation (*nirukti*) of the word (*avashyaka*)

143 A self-reliant person (*shraman*) is said to depend on others in case he is engaged in inauspicious thought-activities, unwholesome psychic dispositions or inclinations Hence, his actions are not considered to have the essential and distinguishing characteristic or the feature of Independent Action (*avashyaka*)

144 One, who is engaged in auspicious thought-activities, he is, in fact, also dependent on other persons or objects, he can also not be considered to have the essential and distinguishing feature of independent action (*avashyaka*)

145 He, who deliberates on substances, their attributes and their modifications, is also considered dependent on others Thus, has been said by the *shramanas* (self-reliant seekers), who have extinguished the darkness of delusion

146 He, who having given up foreign psychic dispositions meditates on the intrinsic purity of the self, is truly independent or self-reliant His action alone is said to be independent action

147 If you want to to be truly self-reliant and independent, you should firmly and steadfastly establish yourself in the intrinsic nature of soul, through that the quality of equanimity (*samayika*) is said to be fully realised

148 A *shraman*, who is devoid of independence (of action and self-reliance), remains deficient in enlightened conduct Therefore, one should again practice aforesaid independence in proper way

149 A *shraman*, who is self-reliant and practices independent action, is (called) "Interior Self" (*antaratma*), whereas he, who is devoid of independent action, is (known as) "Exterior Self" (*bahiratma*)

150 He, who indulges in unnecessary arguments, disputations, wrangling, etc , both in internal thoughts and external speech, is called the Exterior Self, but he, who does not indulge in such wrangling, etc , is said to be the Interior Self

151 He, who is absorbed in virtuous and pure concentrations, is also *antaratma*, while a *shraman*, devoid of such concentration, is to be known as the *bahiratma*

152 The *shraman*, who performs *pratikraman* (repentance), etc self-disciplinary activities, realises *nishchaya charitra* (conduct from

nishchaya naya) and advances towards conduct completely free from passions and attachment (*veetraga charitra*)

153 Verbal repentance, verbal observance of *pratyakhyana* and *niyam*, verbal confession — all these should be considered as mere recitations from books

154 If you have the capacity to practise repentance, etc self-disciplinary rules, then practise them with (sincerity and) concentration, and if you are not capable of doing it, then you should have firm conviction about the true nature of the self

155 Having well examined repentance (*pratikraman*), etc self-disciplinary practices from the scriptures expounded by the Conquerors (*Jina*) and observing silence, a yogi should always try to realise his own purpose

156 Diverse are the mundane souls and diverse are their karmic and mental make-up, accounting for their different psychic dispositions, their attainments in the field of knowledge, etc also differ considerably One should, therefore, avoid entering into verbal controversies, arguments, debates, wrangling, etc either with one's own co-religionists or with those professing other faiths or holding opposite views

157 Just as a person getting hold of some treasure, experiences or enjoys its fruits in his own native lonely place, similarly an enlightened person, enjoys the treasure of his immaculate knowledge, (leaving aside all unwholesome inclinations and thoughts about other foreign objects and persons)

158 All great souls in the past, by having thus practised self-reliance (*avashyaka* i e Independent Action) and progressing through the various blemishless and free from laxity stages of spiritual development (*apramatta*), etc , *gunasthan*, have realised immaculate knowledge

Chapter XII
Conscious Attentiveness of the Soul (*Upayoga*)

159 From the *vyavahara* point of view, the Lord possessing immaculate knowledge (*kevali-bhagavan* or *keval jnani*) perceives and knows all, i e omniscient (From the *nishchaya* standpoint),

however, the said Lord necessarily perceives and knows his self

160 Know ye, that in *keval jnana*, both knowledge and intuition exist simultaneously as light and heat exist simultaneously in the sun.

161 (If) one holds or argues that knowledge illuminates other objects, (while) *darshan* (intuition) illuminates only soul, and [hence] the soul illuminates itself and other objects, and

162 (If) knowledge illuminates only other objects, then *darshan* (which is said to illuminate only soul) will be different from knowledge, since it is said (in the previous *gatha*) that *darshan* does not illuminate other objects

163 (If) soul illuminates (only) other (objects), then *darshan* would be different from the soul, because, it has been said that *darshan* does not illuminate other objects

164 From the *vyavahara* point of view, (just as) knowledge illuminates other (objects), so does *darshan* From *vyavahara* standpoint (just as) soul illuminates other objects, so does *darshan* (also)

165 From *nishchaya* point of view, (just as) knowledge illuminates the the self (only), so does *darshan*. From *nishchaya* standpoint (just as) soul illuminates the self, so does *darshan* (also)

166 (From *nishchaya* point of view), *Kevali bhagwan* perceives the intrinsic nature of the self, but not the Universe If one argues like that, what is his fault?

167 Consciousness perceives (knows) material and immaterial objects, conscious and non-conscious substances, the self and all (other) directly without (any dependence on or help from) the senses

168 He, who does not perceive all the aforesaid substances, together with their various attributes and modifications, properly and with clarity (is said) to have indirect *darshan*.

169 *Kevali bhagavan* knows the Universe, not (the intrinsic nature of) his soul If someone argues like that (from the *vyavahara* point of view), what is his fault?

170 Knowledge is the intrinsic and essential characteristic or nature of the self; therefore, a soul knows its own self (If knowledge) does not know its own soul, (then) that (knowledge)

will be different from the soul

171 Know ye, that consciousnes or soul is knowledge, and knowledge is soul, there is no doubt about it Therefore, knowledge and *darshan* illuminate the self and other (objects)

172 *Kevali* does not know or perceive intentionally, by voluntary exertion That is why, he is said to possess immaculate knowledge and hence is said to be free from (karmic) bondage

173 Speech, arising from thought-activity or psychic disposition, (which are modifications of intrinsic nature), is the cause of bondage in a mundane soul, while speech, devoid of any such thought-activity, surely cannot cause any bondage in the *Keval-jnana*

174 Words uttered deliberately, with some intention or desire by the empirical self, is the cause of bondage while unintentional flow of speech, devoid of any volition or desire, definitely does not cause bondage in the *keval jnana*

175 Since the activities of standing, sitting and walking of the *Kevali* are devoid of any volition or desire, they do not cause any (fresh karmic) bondage The bondage takes place as a result of delusion and when the activity is motivated by a desire for some sensual gratification

176 On the termination of the life-span (*ayus*) karma, all the remaining karmas are also extinguished Then immediately (the *kevali* thus freed from the karmas) occupies the topmost position in the universe

177 (A perfect soul is) free from birth, old age and death (It is) pure, supreme and devoid of the eight karmas It possesses the four-fold attributes of (supreme soul) (i e infinite intuition, infinite knowledge, infinite bliss and infinite vigour), (and is) indivisible, indestructible and inexhaustible

178 (A perfect soul is) free from obstructions, supersensuous, unparalleled, and transcends both meritorious and demeritorious karmas (Again it is) free from the cycle of births and deaths and is eternal, unperturbed and without any support or dependence, i e self-sufficient

179 Where there is neither pain, nor pleasure, neither suffering , nor any obstruction, neither death nor birth, there only is *nirvana*

180 Where there are neither senses, nor is there any disturbance or calamity, nor delusion, nor astonishment, nor sleep, nor desire, nor hunger, there only is *nirvana*

181 Where there are neither any karmas, nor quasi-karmas, nor is there any anxiety, nor mournful and cruel concentrations, nor righteous and pure concentrations, there only is *nirvana*

182 There is infinite knowledge, infinite bliss, infinite vigour, infinite intuition, immateriality or formlessness (*amurtatva*), existence (*astitva*), and space points (*pradeshatva*) (in the state of *nirvana*)

183 *Nirvana* is, indeed, the state of *siddha* (liberated soul), and *siddha* means *nirvana*, such has been stated in the scriptures A soul, free from karmas, occupies the topmost position in the Universe

184 Know ye, that the movements of *jivas* and material objects (can) take place wherever *dharma* can take them They cannot go further in the absence of *dharma*

185 *Niyam* (the path of Liberation) and the fruit of that *niyam* (i e liberation) have been described (by me), on account of devotion for scriptures (*pravachana bhakti*) If there are any inconsistencies (in the description), the scholars should rectify them so as to make the best use of the treatise

186 If any (persons) find fault with this noble path (of liberation), simply because of envy or jealousy, then (O Aspirant), on hearing their words, do not slacken in your devotion to the path of the Conquerors (*Jina*)

187 Having understood the teachings of the Conquerors, I have composed this treatise entitled "*Niyamsara*", for the use of my own contemplation with a view to remove all incosistencies, misunderstandings and shortcomings, that may be apparent [in earlier works]

श्री कुन्दकुन्दाइरियकदो

णियमसारो

जीवाधिकार

णमिऊण जिणं वीरं अणंतवरणाणदंसणसहावं ।
वोच्छामि णियमसारं केवलिसुदकेवलीभणिदं ॥१॥

मग्गो मग्गफलं ति य दुविहं जिणसासणे समक्खादं ।
मग्गो मक्खउवाओ तस्स फलं होइ णिव्वाणं ॥२॥

णियमेण य जं कज्जं तं णियमं णाणदंसणचरित्तं ।
विवरीयपरिहरत्थं भणिदं खलु सारमिदि वयणं ॥३॥

णियमं मोक्खउवाओ तस्स फलं हवदि परमणिव्वाणं ।
एदेसिं तिण्हं पि य पत्तेयपरुवणा होइ ॥४॥

अत्तागमतच्चाणं सद्दहणादो हवेइ सम्मत्तं ।
ववगयअसेसदोसो सयलगुणप्पा हवे अत्तो ॥५॥

छुहतण्हभीरुरोसो रागो मोहो चिंता जरा रुजा मिच्चू ।
सेदं खेदं मदो रइ विम्हियणिद्दा जणुव्वेगो ॥६॥

णिस्सेसदोसरहिओ केवलणाणाइपरमविभवजुदो ।
सो परमप्पा उच्चइ तव्विवरीओ ण परमप्पा ॥७॥

तस्स मुहुग्गदवयणं पुव्वावरदोसविरहियं सुद्धं ।
आगममिदि परिकहियं तेण दु कहिया हवंति तच्चत्था ॥८॥

जीवा पोग्गलकाया धम्माधम्मा य काल आयासं ।
तच्चत्था इदि भणिदा णाणागुणपज्जएहिं संजुत्ता ॥९॥

जीवो उवओगमओ उवओगो णाणदंसणो होइ ।
णाणुवओगो दुविहो सहावणाणं विहावणाणं ति ॥१०॥

केवलमिंदियरहियं असहायं तं सहावणाणं ति ।
सण्णाणिदरवियप्पे विहावणाणं हवे दुविहं ॥११॥

सण्णाणं चउभेयं मदिसुदओही तहेव मणपज्जं ।
अण्णाणं तिवियप्पं मदियाई भेददो चेव ॥१२॥

तह दंसणउवओगो ससहावेदरवियप्पदो दुविहो ।
केवलमिंदियरहियं असहायं तं सहावमिदि भणिदं ॥१३॥

चक्खु अचक्खु ओही तिण्णि वि भणिदं विभावदिट्ठि त्ति ।
पज्जाओ दुवियप्पो सपरावेक्खो य णिरवेक्खो ॥१४॥

णरणारयतिरियसुरा पज्जाया ते विभावमिदि भणिदा ।
कम्मोपाधिविवज्जियपज्जाया ते सहावमिदि भणिदा ॥१५॥

माणुस्सा दुवियप्पा कम्ममहीभोगभूमिसंजादा ।
सत्तविहा णेरइया णादव्वा पुढविभेदेण ॥१६॥

चउदहभेदा भणिदा तेरिच्छा सुरगणा चउब्भेदा ।
एदेसिं वित्थारं लोयविभागेसु णादव्वं ॥१७॥

कत्ता भोत्ता आदा पोग्गलकम्मस्स होदि ववहारा ।
कम्मजभावेणादा कत्ता भोत्ता दु णिच्छयदो ॥१८॥

दव्वत्थिएण जीवा वदिरित्ता पुव्वभणिदपज्जाया ।
पज्जयणयेण जीवा संजुत्ता होंति दुविहेहिं ॥१९॥

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अजीवाधिकार

अणुखंधवियप्पेण दु पोग्गलदव्वं हवेइ दुवियप्पं ।
खंधा हु छप्पयारा परमाणु चेव दुवियप्पो ।।२०।।

अइथूलथूल थूलं थूलसुहुमं च सुहुमथूलं च ।
सुहुमं अइसुहुमं इदि धरादियं होदि छब्भेयं ।।२१।।

भूपव्वदमादीया भणिदा अइथूलथूलमिदि खंधा ।
थूला इदि विण्णेया सप्पीजलतेल्लमादीया ।।२२।।

छायातवमादीया थूलेदरखंधमिदि वियाणाहि ।
सुहुमथूलेदि भणिया खंधा चउरक्खविसया य ।।२३।।

सुहुमा हवंति खंधा पाओग्गा कम्मवग्गणस्स पुणो ।
तव्विवरीया खंधा अइसुहुमा इदि परूवेंति ।।२४।।

धाउचउक्कस्स पुणो जं हेऊ कारणं ति तं णेयो ।
खंधाणं उवसाणं णादव्वो कज्जपरमाणु ।।२५।।

अत्तादि अत्तमज्झं अत्तंतं णेव इंदियग्गेज्झं ।
अविभागी जं दव्वं परमाणू तं वियाणाहि ।।२६।।

एयरसरूवगंधं दोफासं तं हवे सहावगुणं ।
विहावगुणमिदि भणिदं जिणसमये सव्वपयडत्तं ।।२७।।

अण्णणिरावेक्खो जो परिणामो सो सहावपज्जाओ ।
खंधसरूवेण पुणो परिणामो सो विहावपज्जाओ ।।२८।।

पोग्गलदव्वं उच्चइ परमाणू णिच्छएण इदरेण ।
पोग्गलदव्वो त्ति पुणो ववदेसो होदि खंधस्स ।।२९।।

गमणणिमित्तं धम्ममधम्मं ठिदिजीवपोग्गलाणं च ।
अवगहणं आयासं जीवादीसव्वदव्वाणं ।।३०।।

समयावलिभेदेण दु दुवियप्पं ग्रहव होइ तिवियप्पं ।
तीदो संखेज्जावलिहदसंठाणप्पमाणं तु ॥३१॥

जीवादु पुग्गलादो णंतगुणा चावि (भावि) संपदा समया ।
लोयायासे संति य परमट्ठो सो हवे कालो ॥३२॥

जीवादीदव्वाणं परिवट्टणकारणं हवे कालो ।
धम्मादिचउण्हं णं सहावगुणपज्जया होंति ॥३३॥

एदे छद्दव्वाणि य कालं मोत्तूण अस्थिकाय त्ति ।
णिद्दिट्ठा जिणसमये काया हु बहुप्पदेसत्तं ॥३४॥

संखेज्जासंखेज्जाणंतपदेसा हवंति मुत्तस्स ।
धम्माधम्मस्स पुणो जीवस्स असंखदेसा हु ॥३५॥

लोयायासे तावं इदरस्स अणंतयं हवे देसा ।
कालस्स ण कायत्तं एयपदेसो हवे जम्हा ॥३६॥

पोग्गलदव्वं मुत्तं मुत्तिविरहिया हवंति सेसाणि ।
चेदणभावो जीवो चेदणगुणवज्जिया सेसा ॥३७॥

शुद्धभावाधिकार

जीवादिबहित्तच्चं हेयमुवादेयमप्पणो अप्पा ।
कम्मोपाधिसमुब्भवगुणपज्जाएहिं वदिरित्तो ॥३८॥

णो खलु सहावठाणा णो माणवमाणभावठाणा वा ।
णो हरिसभावठाणा णो जीवस्साहरिस्सठाणा वा ॥३९॥

णो ठिदिबंधट्ठाणा पयडिट्ठाणा पदेस ठाणा वा ।
णो अणुभागट्ठाणा जीवस्स ण उदयठाणा वा ॥४०॥

णो खइयभावठाणा णो खयउवसमसहावठाणा वा ।
ओदइयभावठाणा णो उवसमणे सहावठाणा वा ।।४१।।

चउगइभवसंभमणं जाइजरामरणरोगसोगा य ।
कुलजोणिजीवमग्गणठाणा जीवस्स णो संति ।।४२।।

णिद्दंडो णिद्दंद्दो णिम्ममो णिक्कलो णिरालंबो ।
णीरागो णिद्दोसो णिम्मूढो णिब्भयो अप्पा ।।४३।।

णिग्गंथो णीरागो णिस्सल्लो सयलदोसणिम्मुक्को ।
णिक्कामो णिक्कोहो णिम्माणो णिम्मदो अप्पा ।।४४।।

वण्णरसगंधफासा थीपुंसणंउसयादिपज्जाया ।
संठाणा संहणणा सव्वे जीवस्स णो संति ।।४५।।

अरसमरूवमगंधं अव्वत्तं चेदणागुणमसद्दं ।
जाण अलिंगग्गहणं जीवमणिद्दिट्ठसंठाणं ।।४६।।

जारिसिसा सिद्धप्पा भवमल्लिय जीव तारिसा होंति ।
जरमरणजम्ममुक्का अट्ठगुणालंकिया जेण ।।४७।।

असरीरा अविणासा अणिंदिया णिम्मला विसुद्धप्पा ।
जह लोयग्गे सिद्धा तह जीवा संसिदी णेया ।।४८।।

एदे सव्वे भावा ववहारणयं पडुच्च भणिदा हु ।
सव्वे सिद्धसहावा सुद्धणया संसिदी जीवा ।।४९।।

पुव्वुत्तसयलभावा परदव्वं परसहावमिदि हेयं ।
सगदव्वमुपादेयं अंतरतच्चं हवे अप्पा ।।५०।।

विवरीयाभिणिवेस विवज्जिय सद्दहणमेव सम्मत्तं ।
संसयविमोहविब्भमविवज्जियं होदि सण्णाणं ।।५१।।

चलमलिणमगाढत्तविवज्जियसद्दहणमेव सम्मत्तं ।
अधिगमभावो णाणं हेयोवादेयतच्चाणं ।।५२।।

सम्मत्तस्स णिमित्तं जिणसुत्तं तस्स जाणया पुरिसा ।
अंतरहेऊ भणिदा दंसणमोहस्स खयपहुदी ॥५३॥

सम्मत्तं सण्णाणं विज्जदि मोक्खस्स होदि सुण चरणं ।
ववहारणिच्छएण दु तम्हा चरणं पवक्खामि ॥५४॥

ववहारणयचरित्ते ववहारणयस्स होदि तवचरणं ।
णिच्छयणयचारित्ते तवचरणं होदि णिच्छयदो ॥५५॥

व्यवहारचारित्राधिकार

कुलजोणिजीवमग्गणठाणाइसु जाणिऊण जीवाणं ।
तस्सारंभणियत्तणपरिणामो होइ पढमवदं ॥५६॥

रागेण व दोसेण व मोहेण व मोसभासपरिणामं ।
जो पजहदि साहु सया बिदियवदं होइ तस्सेव ॥५७॥

गामे वा णयरे वाऽरण्णे वा पेच्छिऊण परमत्थं ।
जो मुयदि गहणभावं तिदियवदं होदि तस्सेव ॥५८॥

दट्ठूण इत्थिरूवं वांछाभावं णियत्तदे तासु ।
मेहुणसण्णविवज्जियपरिणामो अहव तुरीयवदं ॥५९॥

सव्वेसिं गंथाणं तागो णिरवेक्खभावणापुव्वं ।
पंचमवदमिदि भणिदं चारित्तभरं वहंतस्स ॥६०॥

पासुगमग्गेण दिवा अवलोगंतो जुगप्पमाणं हि ।
गच्छइ पुरदो समणो इरियासमिदी हवे तस्स ॥६१॥

पेसुण्णहासकक्कसपरणिंदप्पप्पसंसियं वयणं ।
परिचत्ता सपरहिदं भासासमिदी वदंतस्स ॥६२॥

कदकारिदाणुमोदणरहिदं तह पासुगं पसत्थं च ।
दिण्णं परेण भत्तं समभुत्ती एसणासमिदी ।।६३।।

पोत्थइकमंडलाइं गहणविसग्गेसु पयतपरिणामो ।
आदावणणिक्खेवणसमिदी होदि त्ति णिद्दिट्ठा ।।६४।।

पासुगभूमिपदेसे गूढे रहिए परोपरोहेण ।
उच्चारादिच्चागो पइट्ठासमिदी हवे तस्स ।।६५।।

कालुस्समोहसण्णारागद्दोसाइअसुह भावाणं ।
परिहारो मणुगुत्ती ववहारणयेण परिकहियं ।।६६।।

थीराजचोरभत्तकहादिवयणस्स पावहेउस्स ।
परिहारो वयगुत्ती अलियादिणियत्तिवयणं वा ।।६७।।

बंधणछेदणमारणआकुंचण तह पसारणादीया ।
कायकिरियाणियत्ती णिद्दिट्ठा कायगुत्ति त्ति ।।६८।।

जा रायादिणियत्ती मणस्स जाणीहि तं मणोगुत्ती ।
अलियादिणियत्ति वा मोणं वा होई वइगुत्ती ।।६९।।

कायकिरियाणियत्ती काउस्सग्गो सरीरगे गुत्ती ।
हिंसाइणियत्ती वा सरीरगुत्ति त्ति णिद्दिट्ठा ।।७०।।

घणघाइकम्मरहिया केवलणाणाइपरमगुणसहिया ।
चोत्तिसअदिसयजुत्ता अरिहंता एरिसा होंति ।।७१।।

णट्ठट्ठकम्मबंधा अट्ठमहागुणसमण्णिया परमा ।
लोयग्गठिदा णिच्चा सिद्धा ते एरिसा होंति ।।७२।।

पंचाचारसमग्गा पंचिंदियदंतिदप्पणिद्दलणा ।
धीरा गुणगंभीरा आयरिया एरिसा होंति ।।७३।।

रयणत्तय संजुत्ता जिणकहियपयत्थदेसया सूरा ।
णिक्कंखभावसहिया उवज्झाया एरिसा होंति ।।७४।।

वावारविप्पमुक्का चउव्विहा राहणासयारत्ता ।
णिग्गंथा णिम्मोहा साहूवे एरिसा होंति ॥७५॥
एरिसयभावणाए ववहारणयस्स होदि चारित्तं ।
णिच्छयणयस्स चरणं उड्ढं पवक्खामि ॥७६॥

परमार्थप्रतिक्रमणाधिकार

णादं णारयभावो तिरियत्थो मणुवदेवपज्जाओ ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७७॥
णाहं मग्गणठाणो णाहं गुणठाण जीवठाणो ण ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७८॥
णाहं बालो बुड्ढो ण चेव तरुणो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥७९॥
णाह रागो दोसो ण चेव मोहो ण कारणं तेसिं ।
कत्ता ण हि कारइदा अणुमंत्ता णेव कत्तीणं ॥८०॥
णाहं कोहो माणो ण चेव माया ण होमि लोहो हं ।
कत्ता ण हि कारइदा अणुमंता णेव कत्तीणं ॥८१॥
एरिसभेदब्भासे मज्झत्थो होदि तेण चारित्तं ।
तं दिढकरणणिमित्तं पडिक्कमणादी पवक्खामि ॥८२॥
मोत्तूण वयणरयणं रागादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु होदो त्ति पडिकमणं ॥८३॥
आराहणाइ वट्टइ मोत्तूण विराहणं विसेसेण ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ॥८४॥

मोत्तूण अरणायारं आयारे जो दु कुणदि थिरभावं ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ।।८५।।

उम्मग्गं परिचत्ता जिणमग्गे जो दु कुणदि थिरभावं ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ।।८६।।

मोत्तूण सल्लभावं णिस्सल्ले जो दु साहु परिणमदि ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ।।८७।।

चत्ता अगुत्तिभावं त्तिगुत्तिगुत्तो हवेइ जो साहू ।
सो पडिकमणं उच्चइ पडिकमणमओ हवे जम्हा ।।८८।।

मोत्तूण अट्टरुद्दं झाणं जो झादि धम्मसुक्कं वा ।
सो पडिकमणं उच्चइ जिणवरणिद्दिट्ठसुत्तेसु ।।८९।।

मिच्छत्तपहुदिभावा पुव्वं जीवेण भाविया सुइरं ।
सम्मत्तपहुदिभावा अभाविया होंति जीवेण ।।९०।।

मिच्छादंसणणाणचरित्तं चइऊण णिरवसेसेण ।
सम्मत्तणाणचरणं जो भावइ सो पडिक्कमणं ।।९१।।

उत्तमअट्ठं आदा तम्हि ठिदा हणदि मुणिवरा कम्मं ।
तम्हा दु झाणमेव हि उत्तमअट्ठस्स पडिकमणं ।।९२।।

झाणणिलीणो साहू परिचागं कुणइ सव्वदोसाणं ।
तम्हा दु झाणमेव हि सव्वदिचारस्स पडिक्कमणं ।।९३।।

पडिकमणणामधेये सुत्ते जह वण्णिदं पडिक्कमणं ।
तह णच्चा जो भावइ तस्स तदा होदि पडिक्कमणं ।।९४।।

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निश्चयप्रत्याख्यानाधिकार

मोत्तूण सयलजप्पमणागयसुहमसुहवारणं किच्चा ।
अप्पाणं जो झायदि पच्चक्खाणं हवे तस्स ॥९५॥

केवलणाणसहावो केवलदंसणसहावसुहमइओ ।
केवलसत्तिसहावो सो हं इदि चिंतए णाणी ॥९६॥

णियभावं णवि मुच्चइ परभावं णेव गेण्हए केइ ।
जाणदि पस्सदि सव्वं सो हं इदि चिंतए णाणी ॥९७॥

पयडिट्ठिदि अणुभागप्पदेसबंधेहि वज्जिदो अप्पा ।
सो हं इदि चिंतिज्जो तत्थेव य कुणदि थिरभावं ॥९८॥

ममत्तिं परिवज्जामि णिम्ममत्तिमुवट्ठिदो ।
आलंवणं च मे आदा अवसेसं च वोसरे ॥९९॥

आदा खु मज्झ णाणे आदा मे दंसणे चरित्ते य ।
आदा पच्चक्खाणे आदा मे संवरे जोगे ॥१००॥

एगो य मरदि जीवो एगो य जीवदि सयं ।
एगस्स जादि मरणं एगो सिज्झदि णीरओ ॥१०१॥

एगो मे सासदो अप्पा णाणदंसणलक्खणो ।
सेसा मे बाहिरा भावा सव्वे संजोगलक्खणा ॥१०२॥

जं किंचि मे दुच्चरित्तं सव्वं तिविहेण वोसरे ।
सामाइयं तु तिविहं करेमि सव्वं णिरायारं ॥१०३॥

सम्मं मे सव्वभूदेसु वेरं मज्झं ण केणवि ।
आसाए वोसरित्ता णं समाहि पडिवज्जए ॥१०४॥

णिक्कसायस्स दंतस्स सूरस्स ववसायिणो ।
संसारभयभीदस्स पच्चक्खाणं सुहं हवे ॥१०५॥

एवं भेदब्भासं जो कुव्वइ जीवकम्मणो णिच्चं ।
पच्चक्खाणं सक्कदि धरिदुं सो संजदो णियमा ।।१०६।।

परमालोचनाधिकार

णोकम्मकम्मरहियं विहावगुणपज्जएहिं वदिरित्तं ।
अप्पाणं जो झायदि समणस्सालोयणं होदि ।।१०७।।
आलोयणमालुंछण वियडीकरणं च भावसुद्धी य ।
चउविहमिह परिकहियं आलोयणलक्खणं समये ।।१०८।।
जो पस्सदि अप्पाणं समभावे संठवित्तु परिणामं ।
आलोयणमिदि जाणह परमजिणिंदस्स उवएसं ।।१०९।।
कम्ममहीरुहमूलच्छेदसमत्थो सकीयपरिणामो ।
साहीणो समभावो आलुंछणमिदि समुद्दिट्ठं ।।११०।।
कम्मादो अप्पाणं भिण्णं भावेइ विमलगुणणिलयं ।
मज्झत्थभावणाए वियडीकरणं त्ति विण्णेयं ।।१११।।
मदमाणमायलोहविवज्जियभावो दु भावसुद्धि त्ति ।
परिकहियं भव्वाणं लोयालोयप्पदरसीहिं ।।११२।।

शुद्धनिश्चयप्रायश्चित्ताधिकार

वदसमिदिसीलसंजमपरिणामो करणणिग्गहो भावो ।
सो हवदि पायछित्तं अणवरयं चेव कायव्वो ।।११३।।
कोहादिसगब्भावक्खयपहुदिभावणाए णिग्गहणं ।
पायच्छित्तं भणिदं णियगुणचिंता य णिच्छयदो ।।११४।।

कोहं खमया माणं समद्दवेणज्जवेण मायं च ।
संतोसेण य लोहं जयदि खु ए चउविहकसाए ।।११५।।
उक्किट्ठो जो बोहो णाणं तस्सेव अप्पणोचित्तं ।
जो धरइ मुणी णिच्चं पायच्छित्तं हवे तस्स ।।११६।।
किं बहुणा भणिएण दु वरतवचरणं महेसिणं सव्वं ।
पायच्छित्तं जाणह अणेयकम्माण खयहेऊ ।।११७।।
णंताणंतभवेण समज्जियसुहअसुहकम्मसंदोहो ।
तवचरणेण विणस्सदि पायच्छित्तं तवं तम्हा ।।११८।।
अप्पसरुवालंबणभावेण दु सव्वभावपरिहारं ।
सक्कदि कादुं जीवो तम्हा झाणं हवे सव्वं ।।११९।।
सुहअसुहवयणरयणं रायादीभाववारणं किच्चा ।
अप्पाणं जो झायदि तस्स दु णियमं हवे णियमा ।।१२०।।
कायाईपरदव्वे थिरभावं परिहरत्तु अप्पाणं ।
तस्स हवे तणुसग्गं जो झायइ णिव्वियप्पेण ।।१२१।।

परमसमाध्यधिकार

वयणोच्चारणकिरियं परिचत्ता वीयरायभावेण ।
जो झायदि अप्पाणं परमसमाही हवे तस्स ।।१२२।।

संजमणियमतवेण दु धम्मज्झाणेण सुक्कझाणेण ।
जो झायइ अप्पाणं परमसमाही हवे तस्स ।।१२३।।

किं काहदि वणवासो कायकिलेसो विचित्तउववासो ।
अज्झयणमोणपहुदी समदारहियस्स समणस्स ।।१२४।।

विरदो सव्वसावज्जे त्तिगुत्तो पिहिदिंदिओ ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१२५॥

जो समो सव्वभूदेसु थावरेसु तसेसु वा ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१२६॥

जस्स संण्णिहिदो अप्पा संजमे णियमे तवे ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१२७॥

जस्स रागो दु दोसो दु विगडिं ण जणेइ दु ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१२८॥

जो दु अट्टं च रुद्दं च झाणं वज्जेदि णिच्चसो ।
तस्स सामाइग ठाइ इदि केवलिसासणे ॥१२९॥

जो दु पुण्णं च पावं च भावं वज्जेदि णिच्चसो ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१३०॥

जो दु हस्सं रई सोग अरदिं वज्जेदि णिच्चसो ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१३१॥

जो दुगुंछा भयं वेदं सव्वं वज्जेदि णिच्चसो ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१३२॥

जो दु धम्मं च सुक्कं च झाणं झाएदि णिच्चसो ।
तस्स सामाइगं ठाइ इदि केवलिसासणे ॥१३३॥

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परमभक्त्यधिकार

सम्मत्तणाणचरणे जो भत्ति कुणइ सावगो समणो ।
तस्स दु णिव्वुदिभत्ती होदि त्ति जिणेहि पण्णत्तं ॥१३४॥

मोक्खंगयपुरिसाणं गुणभेदं जाणिऊण तेसिं पि ।
जो कुणदि परमभत्ति ववहारणयेण परिकहियं ॥१३५॥

मोक्खपहे अप्पाणं ठविऊण य कुणदि णिव्वुदी भत्ती ।
तेण दु जीवो पावइ असहायगुणं णियप्पाणं ॥१३६॥
रायादीपरिहारे अप्पाणं जो दु जुंजदे साहू ।
सो जोगभत्तिजुत्तो इदरस्स य किह हवे जोगो ॥१३७॥
सव्वविअप्पाभावे अप्पाणं जो दु जुंजदे साहू ।
सो जोगभत्तिजुत्तो इदरस्स य किह हवे जोगो ॥१३८॥
विवरीयाभिणिवेसं परिचत्ता जोण्हकहियतच्चेसु ।
जो जुंजदि अप्पाणं णियभावो सो हवे जोगो ॥१३९॥
उसहादिजिणवरिंदा एवं काऊण जोगवरभत्तिं ।
णिव्वुदिसुहमावण्णा तम्हा धरु जोगवरभत्तिं ॥१४०॥

निश्चयपरमावश्यकाधिकार

जो ण हवदि अण्णवसो तस्स दु कम्मं भणंति आवासं ।
कम्मविणासणजोगो णिव्वुदिमग्गो त्ति पिज्जुत्तो ॥१४१॥
ण वसो अवसो अवसस्स कम्म वावस्सयं त्ति बोद्धव्वा ।
जुत्ति त्ति उवाअं त्ति य णिरवयवो होदि णिज्जुत्ती ॥१४२॥
वट्टदि जो सो समणो अण्णवसो होदि असुहभावेण ।
तम्हा तस्स दु कम्मं आवस्सयलक्खणं ण हवे ॥१४३॥
जो चरदि संजदो खलु सुहभावे सो हवेइ अण्णवसो ।
तम्हा तस्स दु कम्मं आवस्सयलक्खणं ण हवे ॥१४४॥
दव्वगुणपज्जयाणं चित्तं जो कुणइ सो वि अण्णवसो ।
मोहंधयारववगयसमणा कहयंति एरिसयं ॥१४५॥
परिचत्ता परभावं अप्पाणं झादि णिम्मलसहावं ।
अप्पवसो सो होदि हु तस्स दु कम्मं भणंति आवासं ॥१४६॥

आवासं जइ इच्छसि अप्पसहावेसु कुणदि थिरभावं ।
तेण दु सामण्णगुणं संपुण्णं होदि जीवस्स ।।१४७।।

आवासएण हीणो पब्भट्टो होदि चरणदो समणो ।
पुव्वुत्तकमेण पुणो तम्हा आवासयं कुज्जा ।।१४८।।

आवासएण जुत्तो समणो सो होदि अंतरंगप्पा ।
आवासयपरिहीणो समणो सो होदि बहिरप्पा ।।१४९।।

अंतरबाहिरजप्पे जो वट्टइ सो हवेइ बहिरप्पा ।
जप्पेसु जो ण वट्टइ सो उच्चइ अंतरंगप्पा ।।१५०।।

जो धम्मसुक्कझाणम्मि परिणदो सो वि अंतरंगप्पा ।
झाणविहीणो समणो बहिरप्पा इति विजाणीहि ।।१५१।।

पडिकमणपहुदिकिरियं कुव्वंतो णिच्छयस्स चारित्तं ।
तेण दु विरागचरिए समणो अब्भुट्ठिदो होदि ।।१५२।।

वयणमयं पडिकमणं वयणमयं पच्चक्खाण णियमं च ।
आलोयण वयणमयं तं सव्वं जाण सज्झायं ।।।१५३।।

जदि सक्कदि कादुं जे पडिकमणादिं करेज्ज झाणमयं ।
सत्तिविहीणो जा जइ सद्दहणं चेव कायव्वं ।।१५४।।

जिणकहियपरमसुत्ते पडिकमणादिय परीक्खऊण फुडं ।
मोणव्वएण जोई णियकज्जं साहये णिच्चं ।।१५५।।

णाणा जीवा णाणा कम्मं णाणाविहं हवे लद्धी ।
तम्हा वयणविवादं सगपरसमएहिं वज्जिज्जो ।।१५६।।

लद्धूण णिहिं एक्को तस्स फलं अणुहवेइ सुजणत्ते ।
तह णाणी णाणणिहिं भुंजेइ चइत्तु परतत्तिं ।।१५७।।

सव्वे पुराणपुरिसा एवं आवासयं च काऊण ।
अपमत्तपहुदिठाणं पडिवज्ज य केवली जादा ।।१५८।।

शुद्धोपयोगाधिकार

जाणदि पस्सदि सव्वं ववहारणयेण केवली भगवं ।
केवलणाणी जाणदि पस्सदि णियमेण अप्पाणं ॥१५९॥

जुगवं वट्टइ णाणं केवलणाणिस्स दंसण च तहा ।
दिणयरपयासतावं जह वट्टइ तह मुणेयव्वं ॥१६०॥

णाणं परप्पयासं दिट्ठि अप्पप्पयासया चेव ।
अप्पा सपरपयासो होदि त्ति हि मण्णसे जदि हि ॥१६१॥

णाणं परप्पयासं तइया णाणेण दंसणं भिण्णं ।
ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥१६२॥
अप्पा परप्पयासो तइया अप्पेण दंसणं भिण्णं ।
ण हवदि परदव्वगयं दंसणमिदि वण्णिदं तम्हा ॥१६३॥
णाणं परप्पयासं ववहारणयेण दसणं तम्हा ।
अप्पा परप्पयासो ववहारणयेण दंसणं तम्हा ॥१६४॥
णाणं अप्पपयासं णिच्छयणयएण दंसणं तम्हा ।
अप्पा अप्पपयासो णिच्छयणयएण दंसणं तम्हा ॥१६५॥
अप्पसरूव पेच्छदि लोयालोयं ण केवलीभगवं ।
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॥ इति णियमसारो ॥

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Fundamentals of Jainism

JAGDISH PRASAD JAIN 'SADHAK'

This book examines the basic principles of Jain religion and philosophy and evaluates their relevance in the contemporary world

This volume traces the antiquity of Jainism from literary and archaeological sources It discusses the principles of Jaina ethics and highlights the role of *samyak darshan* (enlightened view) in life, *anekant* (Jain relativism, which synthesizes divergent views) in thought, *syadvad* (faultless method of expression) in speech, *ahimsa* (non-violence) in conduct and *aparigraha* (limitation of wants and possessions) in society

The study examines the nature of the soul (consciousness), the characteristics of embodied self, the evolvent nature of *dravya* (substance), the doctrine of *karma* and explains how the spiritual soul interacts with the physical body The author argues that the Jaina concept of Absolute (the state of undifferentiated consciousness which transcends the conditioned state of the self), is more realistic than the two extremes of Advaita Vedanta and Buddhism.

This authentic and systematic compendium of the essence of Jainism will be useful to scholars and students of Indian philosophy, especially Jainism.

The Enlightened Vision of the Self: Svarupa Sambodhana of Bhatta Akalanka Deva

DEVENDRA KUMAR GOYAL

The *Enlightened Vision of the Self: Svarupa Sambodhana* of Bhatta Akalanka Deva, an original thinker and a brilliant logician, highlights the intrinsic or essential nature (*svarupa*) of the self. It outlines the path to realize our "real self" by exhorting (*sambodhana*) man to establish himself in his natural state of peace and happiness.

Based on a wide variety of sources, the book discusses the fundamental question "Who Am I?" It examines how Buddhism and Jainism as well as various schools of thought including the materialists, Samkhya and Vedanta perceive the nature of the self. The study answers a number of basic questions: What is the nature and characteristics or aspects of consciousness or soul? Does the soul exist or not? Is it substantial or functional? Is it evolvent (ever-changing) or changeless? Is the soul immanent in beings or a transcendental entity?

The book also critically examines the concepts of Being and Becoming, *aham brahmasmi* (I am *brahman*), *tat tvamasi* (Thou art That), *soham* (I am That or He), "intentional consciousness" and "pure consciousness," the self as knower (*jnata*), observer (*drashta*), etc.

The book will be useful to scholars and students of Indian philosophy especially Jainism.

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